

# THE BRITISH AND FOREIGN ANTI-SLAVERY REPORTER;

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## PRO-SLAVERY RIOT AT CINCINNATI, U. S.

THE United States, *par eminence* the land of freedom and equal rights, has just been the scene of another outbreak of ferocious violence against the abolitionists and the people of colour. To assist in bringing to bear upon this atrocious spirit of outrage the salutary influence of British and European opinion, we deem it our duty to publish entire the following narrative, which we find in the *Liberator* of September the 17th.

From the *Cincinnati Gazette*.

### RIOT AND MOBS, CONFUSION AND BLOODSHED.

This city has been in a most alarming condition for several days—and from about 8 o'clock on Friday evening until about 3 o'clock yesterday morning, almost entirely at the mercy of a lawless mob, ranging in number from two to fifteen hundred. Amidst the confusion of such a state of things, it is almost impossible to collect a full or accurate state of facts. But, with deep regret and acknowledged humiliation, we detail what happened as well as we can.

On Tuesday evening last, as we are informed, a quarrel took place near the corner of Sixth Street and Broadway, between a party of Irishmen and some negroes, in which blows were exchanged, and other weapons, if not fire-arms, used. Some two or three of each party were wounded. On Wednesday night the quarrel was renewed in some way, and sometime after midnight, a party of excited men, armed with clubs, &c., attacked a house occupied as a negro boarding house on McAlister Street, demanding the surrender of a negro, who they said had fled into the house and was there secreted, and uttering the most violent threats against the house and the negroes in general. Several of the adjoining houses were occupied by negro families, including a number of women and children. The violence increased, and was resisted by those in and about the houses—an engagement took place—several were wounded on each side—and some say guns or pistols were discharged from the houses. The interference of some gentlemen in the neighbourhood succeeded in restoring quiet after about three-fourths of an hour, when a watchman appeared. But it is singular that this violent street disturbance elicited no report to the police, nor arrest—indeed, that the mayor remained ignorant of the affair until late in the day, when he casually heard of it.

On Thursday night another rencontre took place in the neighbourhood of the lower market, between some young men and boys and some negroes, in which one or two of the boys were badly wounded, as was supposed with knives—how the negroes fared we did not learn.

On Friday, during the day, there was considerable excitement; threats of violence and lawless outbreaks were indicated in various ways, and came to the ear of the police, and of the negroes. Attacks were expected upon the negro residences in MacAlister, Sixth, and New Streets. The negroes armed themselves, and the knowledge of this increased the excitement: but we do not know that it produced any known measure of precaution on the part of the police to preserve the peace of the city.

Before eight o'clock in the evening, a mob, the principal organization of which, we understand, was arranged in Kentucky, openly assembled in Fifth street market, unmolested by the police or citizens. The number of this mob, as they deliberately marched from their rendezvous towards Broadway and Sixth streets, is variously estimated, but the number increased as they proceeded. They were armed with clubs, stones, &c.

Reaching the scene of operations with shouts and blasphemous imprecations, they attacked a negro confectionary house on Broadway, next to Sycamore, and demolished the doors and windows. This attracted an immense crowd. Savage yells were uttered, to encourage the mob onward to the general attack upon the negroes. About this time, before nine o'clock, J. W. Platt, in a way highly creditable to himself, addressed the mob, exhorting them to peace, obedience to law, and to retire without further violence. His voice was drowned by the violent shouts of the mob, and the throwing of stones. At this time, we verily believe, a determined corps of fifty or one hundred men would have dispersed the crowd. The mayor came up and addressed the people in a very proper way. The savage yell was instantly raised—"down with him!"—"run him off!"—were shouted, and intermixed with horrid imprecations and exhortations to the mob to move onward. We took some pains to learn who these leading disturbers of the peace were, and think a large portion of the leaders, and the most violent, came from the other parts—were strangers—some were said to be connected with river navigation, and were strongly backed by boat hands of the lowest and most violent order. They advanced to the attack with stones, &c., &c., and were repeatedly fired upon by the negroes. The most scattered, but immediately rallied again, and again were in like manner repulsed. Men were wounded on both sides, and carried off—and many reported dead. The negroes rallied several times, advanced upon the crowd, and most unjustifiably fired down the street into it, causing a great rush down the street. These things were repeated until past one o'clock, when a party procured an iron six pounder from near the river, loaded with boiler punchings, &c., and hauled it to the ground, against the exhortations of the mayor and others. It was posted on Broadway, and pointed down Sixth Street. The yells continued, but there was a partial cessation of the firing. Many of the negroes had fled to the hills. The attack upon houses recommenced, with the firing of guns on both sides, which continued



during most of the night—and exaggerated rumours of the killed and wounded filled the streets. The cannon was discharged several times.

About two o'clock, a portion of the military, upon the call of the mayor, proceeded to the scene of disorder, and succeeded in keeping the mob at bay. In the morning and throughout the day, several blocks, including the battle-ground, were surrounded by sentinels, and kept under martial law—keeping within the negroes there, and adding to them such as were brought during the day, seized without particular charge by parties who scoured the city, assuming the authority of the law.

A meeting of citizens was held at the court house on Saturday morning, at which the mayor presided. The meeting was addressed by the mayor, judge Read, Mr. Platt, sheriff Avery, and Mr. Hart. They resolved to observe the law, to discountenance mobs, invoked the aid of the civil authorities to stay the violence, and pledged themselves to exertion in aid of the civil authority, to arrest and place within the reach of the law, the negroes who wounded the two white boys in Columbia Street. That the township trustees enforce the law of 1807, requiring security of negroes—pledging themselves to enforce it to the letter, until the city "is relieved of the effects of modern abolitionism," assuring "our southern brethren" to carry out that "act in good faith"—and to deliver "up, under the law of congress, forthwith," every negro who escapes from his master and "comes within the borders." They requested the mayor, sheriff, and the civil authorities, to proceed at once to the dwellings of the blacks, and disarm them of all offensive weapons; and recommending search for offenders against the laws, immediate legal proceedings against them, and an efficient patrol to protect the persons and property of the blacks, during the existence of the present excitement, and until they give the bonds required by the act of 1807 to leave the city. They requested the parents and guardians of boys to keep them at home, or away from the scene of excitement. They resolved,—"That we view with abhorrence the proceedings of the abolitionists in our city, and that we repudiate their doctrines, and believe it to be the duty of every good citizen by all lawful means to discountenance every man who lends them his assistance." These resolutions were reported by a committee composed of Messrs. J. W. Platt, J. C. Avery, R. A. Madison, G. C. Vaughan, B. Storer, D. T. Dimey, J. Read, J. Goodwin, and N. W. Thomas. They were adopted unanimously, signed by the mayor of the city, colonel Davies, as president of the meeting, and Edward Woodruff, president of the city council, as their secretary, printed in handbills, and posted in all parts of the city.

The city council also held a special session, and passed resolutions invoking the united exertions of orderly citizens to the aid of the authorities—to put down the violent commotion existing in the city, to preserve order, and vindicate the law against the violence of an excited and lawless mob—requesting all officers, watchmen, and firemen to unite for the arrest of all rioters and violators of law, and the marshal to increase his deputies to any number required, not exceeding five hundred, to preserve life and protect property—requiring the mayor and marshal to call in the aid of all the country militia to preserve order, and the captain of the watch to increase his force. These proceedings were posted in handbills. Intense excitement continued during the day, the mob and their leaders boldly occupying the street without arrest, or any effort to arrest any of them, that we have heard of.

The negroes held a meeting in a church, and respectfully assured the mayor and the citizens that they would use every effort to conduct as orderly, industrious, and peaceable people, and to suppress any imprudent conduct among their population, and to ferret out all violations of order and law—deprecated the practice of carrying about their persons any dangerous weapon, pledged themselves not to carry or keep any about their persons or houses, and expressed their readiness to surrender all such. They expressed their readiness to conform to the law of 1807, and give bond, or to leave within a specified time—and tendered their thanks to the mayor, watch, and gentlemen of the city, for the efforts made to save their property, their lives, their wives and children.

At 3 p.m., the mayor, sheriff, marshal, and a portion of the police, proceeded to the battle ground, and there, under the protection of the military, though in the presence of the mob, and so far controlled by them as to prevent the taking away of any negroes upon their complying with the law: several negroes gave bond, and obtained permission of the authorities to go away with sureties, some of our most respectable citizens, but were headed even within the military sentinels, and compelled to return within the ground. It was resolved to embody the male negroes and march them to jail for security, under protection of military and civil authority. From 250 to 300 negroes, including sound and maimed, were with some difficulty marched off to the jail, surrounded by the military and officers, and a dense mass of men, women, and boys, confounding all distinction between the orderly and disorderly, accompanied with deafening yells. They were safely lodged, and still remain in prison, separated from their families. The crowd was in that way dispersed.

Some then supposed we should have a quiet night—but others more observing, discovered that the lawless mob had determined on further violence, to be enacted immediately after night fall. Citizens disposed to aid the authorities were invited to assemble, enrol themselves, and organize for action. The military were ordered out, clothed with authority as a police band. About 80 citizens enrolled themselves as assistants of the marshal, and acted during the night under his directions, in connection with judge Torrence, who was selected by themselves. A portion of this force was mounted. A troop of horse, and several companies of volunteer infantry continued on duty until near midnight. Some were then discharged to sleep on their arms. Others remained on duty till morning, guarding the jail, &c.

As was anticipated, the mob, efficiently organised, early commenced operations, dividing their force and making attacks on different points, thus distracting the attention of the police. The first successful onset was made upon the printing establishment of the *Philanthropist*. They succeeded in entering the establishment, breaking up the press, and running with it, amidst savage yells, down through Main Street to the river, into which it was thrown. The military appeared in the alley near the office, interrupting the mob for a short time. They escaped through the by ways, and, when the military retired, returned to their work of destruction in the office, which they completed. Several houses were broken open in different parts of the city, occupied by negroes, and the windows, doors, and

furniture totally destroyed. Among such, is the confectionary establishment of Burnet, near the upper market—a shop on Columbia, near Sycamore—the negro church on Sixth Street—four or five houses near it—a small frame house near the synagogue on Broadway, and several houses on Western Row, near the river. One of their last efforts was to fire, or otherwise destroy, the book establishment of Messrs. Truman and Smith on Main Street. From this they were driven by the police, and soon after, before day-light, dispersed from mere exhaustion, whether to remain quiet, or to recruit their strength for renewed assault, we may know before this paper is circulated.

Mortifying as is the declaration, truth requires us to acknowledge that our good city has been in complete anarchy, controlled mostly by a lawless and violent mob, for twenty-four hours, trampling all law and authority under foot. We feel this degradation deeply—but so it is. It is impossible to learn the precise number killed and wounded, either of whites or among the negroes; probably several were killed on both sides, and some twenty or thirty variously wounded, though but few dangerously. Several of the citizen police were hurt with stones and brickbats, which were thrown into the crowd by the mob. The authorities succeeded in arresting and securing about forty of the mob, who are now in prison—others were arrested, but were rescued, or made their escape otherwise. We have attempted a plain general narrative of these disgraceful proceedings—have endeavoured to be accurate in our facts, and to narrate them in their order of occurrence without colouring or distortion. Such a narrative at this time we thought necessary, to check the exaggerated rumours which have doubtless spread in all directions. Many of these transactions occurred under our own observation during Friday night, and the evening and night of Saturday.

We see in these outrages much to deplore, and we see much which merits unqualified condemnation, which has been done and omitted during the violence of these lawless excesses. But it behoves all of us now to be calm and firm, to prevent another outbreak—to unite and draw out for the preservation of the public peace all good citizens. Many have hitherto done little to stop this destructive violence who should unite, and we still trust nearly all will yet unite, to restore the quiet of our city and efficacy to the law. Hereafter, when the public mind is in condition to be reasoned with, we shall speak as we think upon this subject, offend whom it may.

The mob was in many cases encouraged, and in some led on, by persons from Kentucky. They declared they had been sent for, and that hundreds of others were organized and ready to come here, to rid the city of the negroes and abolitionists.

We ourselves heard one of these, a respectable looking man, shouting to the mob to put down the mayor and others. In some cases the motions of the mob were directed and managed by mere boys, who suggested the points of attack and the object, put the vote, declared the result, and led the way! Think for one moment of a band calling themselves *men*, disarming, carrying away and securing in prison, the male negroes, promising security and protection to their women and children—and while they were confidently reposing in that security, returning with hellish shouts, to attack these helpless and unprotected persons! The cowardly character of the attack distinctly shows the want of *manly feelings* in the assailants. We cannot use terms too strong to mark the leaders and instigators of this mob—though we sincerely think there were many honest, but misguided men engaged in it, who, with ourselves, regret it most deeply.

Excitement continued during yesterday. The council held a meeting, and a meeting of the citizens succeeded, in which the governor, who is in the city, with other gentlemen, took part. Resolutions were adopted for an efficient organization for the night.

Monday morning, 3 A.M.

No disturbances have occurred in our city during the night. The different military companies were stationed at various points through the city. Captain Taylor's troop of horse, together with a large number of citizens, formed themselves into companies of about thirty each, who kept up a patrol until about two o'clock, when the citizens generally retired, leaving the military on duty.

#### SLAVERY IN BRITISH INDIA.

Our readers are already aware that a large folio volume on East India Slavery has been printed by order of the House of Commons during the present year. It contains but little new matter, and may be considered rather as a digest of the evidence which previously existed, accompanied with the observations of the Indian law commissioners, than as an independent investigation of the subject. We understand it is to be followed by another volume, and probably with the suggestions of the supreme government of India, as to the measures which may be thought necessary to be adopted to check the abuses of slavery which exist. But from our knowledge of the instructions, forwarded in 1834, by the directors of the East India Company to the governor-general in council, and the manner in which they were received; from the conflicting opinions and recommendations of the commissioners appointed to report on the subject—from the opposition of the authorities in India and at home—to all change, we have little hope that any serious intention exists to alter the present state of things; and, that if ever the evil of slavery be terminated in British India, it will be by means similar to those employed in the abolition of slavery in the West Indies. Let our friends, therefore, be up and doing.

The new matter to which we have referred as introduced by the commissioners into the report, consists principally of the testimony of certain native witnesses, from different parts of the Bengal Presidency, whom they found at Calcutta. Most of these persons either hold offices under government, or were the official servants of native chiefs in various provinces, and many of them were the owners of slaves themselves. To them, the commissioners submitted a series of questions in writing, which they answered more or less at length in the same manner. They were subjected



to no cross-examination, and of course, either maintain silence where it would be judicious to do so, or gloss over the evils which are inseparable from a state of slavery.

The number of native witnesses examined was thirty one, and their evidence bore upon the existence and character of slavery in Tipperah, Sylhet, Cuttack, Tiroot, Mymensingh, Dacca, Chittagong, Rajshahi, Behar, Moorshedabad, Colgong, Chotah Naghore, Sarun, and other provinces and districts in Bengal.

#### SLAVERY IN BENGAL.

From their testimony generally, we gather, first, that slavery exists to a much greater extent than was formerly supposed in the Presidency of Bengal, both in its prædial and domestic form. In the districts of Tipperah, Sylhet, Mymensingh, Dacca, and Chittagong, *Raj Govind Sen* says, "one-fourth of the population are slaves." "A family of respectability will frequently have from ten to twenty-five families of slaves; and there is no family of respectability, either Mohammedan or Hindoo, that has not at least one family of slaves." *Servanand Rai* observes, "all the great Zemindars of Mymensingh and the neighbouring districts, have slaves in proportion to their wealth;" and, "even those who live upon small salaries, such as writers and accountants, have generally five or six slaves." In Sylhet, "it is considered a mark of distinction to possess slaves." "Every meerasader has, in his family, one, two, or three slaves." "The number of meerasaders is a lakh and a quarter." *Dhurb Sing Das*, himself the owner of fifty slaves, states, that in Northern and Central Cuttack, "the proportion of slaves to freemen is as six to ten; a great Zemindar will sometimes have 2000 slaves. There are many such, Jumna Jay Chowdri and Bhagwal Chowdri and others. I dare say there are 200 or 250 who have as many." *Ram Christna Putnaik Mahanti* says, "One in ten are actual slaves in southern Cuttack," though "six to ten have the stigma of slavery" on them. *Lala Kashee Parshad* states, that in Pergunnah Suresur (Tiroot) two-sixteenths of the population may be slaves; but in other Pergunnahs the slave population is greater. *Vaydia Nath Missar* observes, "that the Rajah of Durbhunga (in Tiroot) has a great many slaves." *Servanand Rai*, from Dacca Jelalpoore, says, "my mistress is the owner of 1400 families of slaves, settled upon her estate;" and Mr. Mytton remarks, "that in Bickram-pore, Dacca, which is inhabited by respectable Hindoos, Brahmmins and Kayets, there is a great demand for slaves." *Arshad Ullee Khan, Bahadur*, states, that "in all these districts (Etawa, Allyghur, Mirzapore, Bhaugulpore, and Dacca) slavery obtains more or less; but in the greatest degree in Behar." *Kashi Nath Khan* says, "the slaves (in Rajshahi) may be about two-sixteenths of the whole population." *Chunee Lal Doobe*, from Moorshedabad, states, "those in actual slavery are about one-eighth of the whole population; but those who have the taint of slavery are about six-sixteenths." *Abdul Bari*, Chittagong, the owner of twenty-four slaves, observes, "it is usual, in my country, for respectable people to have slaves." *Lalu Deoke, Nundun*, Chota Nagpore, says, "slavery obtains in this part of the country." *Sankar Nath Jhah*, states that, in Kolgong, "Hindoos of all castes have slaves if they can afford it. My employer, Kashinath, has 200 families of slaves;" and, *Soo Durson Loll*, remarks, that, "some of the great Zemindars have as many as 200 slaves." We learn from some of the same witnesses, that there are from fifty to sixty families attached to various temples, presented chiefly by the pious; and that the offspring of such gifts belong to the gods of such temples.

It will of course be remembered by our readers, that the witnesses whose evidence we have quoted, only speak of those parts of Bengal which they knew; other parts of the Presidency would, no doubt, show slavery to be equally prevalent, if we could obtain direct evidence from them.

#### SLAVERY NOT CONFINED TO CASTE.

We now proceed to show, secondly, that slavery is not confined to caste. *Vaydia Nath Missar*, Pundit of the Sudder Dewanny Adawlut, Calcutta, says, "there are no slave castes in my country, nor does the Hindoo law recognise slavery as incident to caste." Hence, according to the testimony of *Hafiz Ahmud Kubeer*, Principal of the Mohammedan College at Calcutta, "the Hindoo slaves are Brahmmins, Rajpoots, Kurmees, Chumars, and Koles; the three first being pure castes; the two last impure." He observes, however, that "the sale of Brahmin and Rajpoot children is not frequent." Another witness, *Dhurb Sing Das*, states, that among the pure castes held in slavery are the "Chasa, Khandait, Gualah, Tanti, Agari, Bas Bania, and Nursala;" and among the impure castes, "Dhobee, Chumar, Ghoka, Kyut or Kyburt, Raree, Pan, Kundra, Napit, Bhagti, Hari, and Dome." *Ram Christna Putnaik Mahanti* adds to the pure castes, "Soodra (proper,) Goorea (confectioner,) Buriee (carpenter,) and Loohar;" and to the impure castes, Telee, Golo, Rungree (dyer,) Chumar, and Baslee. Others mention the Kayats or Kaiets, Kurmar (goldsmith,) Kumar (potter,) spurious Rajpoots, Khetryas, Kuhar, Bhuyans, Rajwar, Ghatman, Turi or Bokla, pure and impure castes, who are to be found among the slaves in Bengal as well as among freemen. *Hamid Russool* states, that "the sale of free children is rare, but in times of extreme distress, even Brahmmins, Khitryas, and Syuds (the descendants of the prophet Mohammed) will sell their children. According, however, to Mohammedan authorities, Syuds and Sheikhhs, (descendants of the companions of the prophet,) Patans and Malaks (descendants of persons who have received titles from the sovereign,) cannot be slaves according to the custom of the country." Another authority says, "the children of all other castes, except Brahmmins, are

sold." The pure caste slaves among the Hindoos may be employed in in-door work; the impure castes never. We find, however, that both the pure and impure castes may be employed in out-door and agricultural occupations. In Cuttack, "the purer classes are sometimes employed in out-door work as well as in-door. In such cases, they work separately from the impure classes, by whom they would be contaminated. It appears that Brahmmins in Cuttack are not permitted to have domestic slaves, the Rajah, Puraattam Deo, having prohibited them." The Byse also never keep domestic slaves, it being contrary to the principles of their caste." The Byse caste however may be enslaved. And from other authorities we learn, that Hindoos of inferior caste may hold those of superior castes as their slaves. Say the Moonsiffs in reply to a question, proposed to them for the purpose of eliciting their opinion upon the subject—"Famine or poverty may oblige a person of ANY caste to sell his freedom for food and clothing, to any one willing and able to purchase it, whether the member of a higher or lower caste than himself."

We have dwelt at length on this point, because it is of material importance to the controversy we may have to carry on with the opponents of East India emancipation, many of them having asserted that slavery is confined to caste, whereas it is clearly separable from it, and in no otherwise dependent upon it, than that the poorest of all castes are most frequently subjected to it.

The price of slaves appears to vary in some measure according to caste. For instance:—"The price of a young Kayat woman varies from 40 to 100 rupees; that of a young man from 20 to 40. The price of a young Chundal woman varies from 10 to 20 rupees—that of a young Chundal man is about the same." The children of these castes in proportion. As to the price of slaves in general, that is regulated by the demand, as well as by caste. We find, therefore, that "the price of a young female may be from 50 to 125 rupees," and that of "children of from six to eight years, 10 to 15 rupees," in one district, (Behar.) In another, (Tiroot,) "the present average price of a young girl is now from 25 to 40 rupees, and it used to be from 50 to 60. The price of a young male of 18 or 20, is from 16 to 20 rupees, and was from 30 to 40." In Cuttack, "the price of a young male varies from 5 to 30 rupees, that of a young female is the same." In Rohilcund, "the price obtained for males and females, both children and adults, used formerly to be from 10 to 20 rupees each, but it is now risen to 20 and 30 rupees." In Bhaugulpore, the price of a female varies according to age, from 25 to 60 rupees, and that of a male from 15 to 40 rupees. "In ordinary times," says Mr. Blaquiere, "dealers go from Calcutta into Sylhet, Dacca, and Mymensingh, and there purchase Hindoo and Mussulman boys and girls, whom they sell to Mussulmans of Calcutta, as domestic slaves, the prices varying from 20 to 30 rupees." Another witness, *Hafiz Ahmud Kubeer*, says, "There are persons, both Hindoos and Mohammedans in those parts, (Rohilcund,) who resort to the hill countries of Kumaon and Gurhwal for the purpose of purchasing Hindoo children and adults from their parents and relatives, whom they dispose of as slaves at Rampore and the districts of Bareilly and Moradabad, and also at Lucknow. These traders are called "burdeh feroshes," (slave-sellers), and this traffic was very considerable before the British rule. It is still carried on, but clandestinely, and only to a very small extent. The price obtained for males and females, both children and adults, so sold, used formerly to be from 10 to 20 rupees each, but it has now risen from 20 to 30 rupees." This advance in the price, evidently arises rather from the increased difficulty of obtaining slaves, in consequence of the alleged illegality of the practice, than from any diminution in the demand.

#### EMPLOYMENT OF SLAVES.

We draw the attention of our readers, thirdly, to the employment of slaves. We have before said, that impure castes are never allowed to perform in-door work. It would appear, however, that some difference is made in the mode of employing slaves arising from difference of caste. Says *Tek Loll*, "The only difference between the Kuhar and Juswur-kurmi is, that the former being of inferior caste, carry palankeens, which the latter do not; with this exception, they are both employed in the same menial offices, and in agriculture." *Vaydia Nath Missar*, Tiroot, observes, "the slaves of the several classes mentioned, (Dhanuk, Amal, and Kurmi) are nearly the same in regard to purity, and are employed indifferently in in-door and out-door work." *Hamid Russool* states, "slaves perform menial offices in the house, including cooking, when the master is a Mahomedan. Slaves are also employed in agriculture." In Sylhet, "the slave population is principally employed in agriculture." The same may be said of the slaves in Northern and Central Cuttack. *Kashi Nath Khan*, speaks of part of the slaves in Rajshahi being engaged in agriculture. In Behar, according to *Tek Loll*, slaves are employed in agriculture. *Hafiz Ahmud Kubeer*, Rohilcund, says, "the males, whilst young, are employed as domestic servants." "When they grow up they are chiefly employed in agriculture, their masters then being averse to their continuing about the house."

In Dacca Jelalpoore, the slaves are partly domestic, and partly field-labourers. *Lala Kashee Parshad*, Tiroot, says, "the slaves are employed both in in-door and out-door work, including field-labour, according as their services are required." *Parisnath Doobe* (Bhaugulpore) observes, "the slaves of these two classes (Dhanuka, pure, and Kuhar, impure) are employed indifferently in in-door and out-door work, including field-labour; but the superior castes cannot receive water from the Kuhar." *Choonee Lal Doobe*, Moorshedabad, states, that male slaves are employed both in-doors



and out-doors; but when the establishment of slaves is large, those employed in agriculture are separated from the domestic slaves; and in that case, the females of the agricultural class do light work in the fields." *Abdul Bari*, Chittagong, says, "the slaves do both in-door and out-door work." *Sankar Nath Jhah*, Kolgong, remarks, that slaves not engaged about the household "are employed in the cultivation of the lands." *Arshad Ullee Khan Bahadur* says, "in Behar there is a caste called Bamans, who live by agriculture. Most of the landholders of Behar belong to this caste. The inferior landholders of this caste who superintend personally the work of cultivation employ slaves." *Damar Singh* (Purneah) states, that the "Khawases are employed in the cultivation of their master's private lands. The labour of ploughing and weeding is generally done by hired servants. The Khawases superintend and are employed in reaping, threshing, and storing." In Sarun, slaves are employed in agriculture. *Lala Deoke Nundun* states, that in Shahabad and Behar the poorer class of masters employ their slaves in agriculture." In western Beerbhoom and Ramghur, it appears also, from the evidence, slaves are employed in agriculture.

We have been thus particular in collecting the incidental notices, contained in the evidence of these natives, to show that there are considerable numbers of slaves employed in agriculture in the Presidency of Bengal. To what extent they may be engaged in raising the sugar, cotton and rice exported from that Presidency, we shall endeavour to show in another paper, as soon as we have collected and arranged the evidence. In the meantime, we give it as our decided opinion, that a portion of these articles is unquestionably raised by slave-labour.

In connexion with this subject, we beg to state, that the slaves in British India are not serfs, attached to the soil, as some have asserted, and too many believe; but that they are the absolute property of their masters. The whole of the witnesses, who speak to this point, state that slaves termed "*adscripti glebæ*," are unknown in the districts to which they severally belong, or of which they had any knowledge.

In reference to the sale of slaves, "the consent of the subject is quite immaterial and is not asked;" and it is added, "these sales take place not only to Hindoos, but also to Mussulmans and other persons." "Sales of free persons are very common, and so are sales of persons already in slavery." "If a person thus sold were to refuse compliance, the buyer would coerce him." "It would not be considered disreputable to take the acquisitions of slaves which by law belong to us." "The slave has no right to any portion of his time." "No absolute slave has a right to purchase his freedom; but sometimes there is a stipulation for redemption in the contract of self-sale, or the sale of a child." "By the shastres, property in slaves (or *bipeds* as they are called) is treated with the same respect as immoveable property." "The mortgage of slaves is legal, but not much practised, not being convenient." "Sale for the purpose of prostitution is of course illegal, because a prostitute necessarily loses caste." There is nothing illegal in the sale of slaves, for "arrears of revenue or rent," or "in execution of a decree." Cases are known of men selling "both themselves and their existing offspring by the same deed." "Slaves are not entitled to any time to work for themselves." "In the absence of special agreement, the master of the female slave is entitled to the offspring." "All kinds of slaves are constantly sold." "No time is allowed the slave to work on his own account, and any thing he may acquire belongs to his master." "There is no redemption in the case of self-sale, or sale of children by their parents." "There is a class of persons who agree to serve as slaves for food." "The children of such people, if born after the servitude commenced, are slaves for ever." "It is common to borrow money upon a mortgage of slaves." "The slave cannot hold property against his master." "In Mymensingh and Rungpore, masters let their slaves to hire, particularly females, but not in Rajshahi." "There are two modes in which slaves are mortgaged; one, when the mortgagee has possession of the slave whose services discharge the interest; the other, when the possession remains with the mortgagor, and the security remains upon the deed only." "Slaves are transferred by an absolute bill of sale." "The master has certainly a right to sell his slave to whom he pleases without his consent." "The masters have a right to their full labour." "Children are frequently sold by their parents for purposes of prostitution: sometimes by kidnappers." "Upon occasion of funerals, it is usual to give one or more slaves, amongst other presents, to the officiating Brahmin." "If the slave about to be sold is a pregnant woman, and the future offspring sold with her, the price is greater than it would be if the woman were sold alone." "The sale of children is very frequent in time of scarcity. The relations who sold them have no right to redemption." "It is lawful, and not disreputable, for a master to sell his slaves to purchasers living at a distance, and to separate families." "Slaves have frequently been sold in execution of decrees, by order of the courts in Behar, Patna, and Shahabad." "A man who has no relations will present his slaves to a temple whereby they become the slaves of the god." "The houses of bawds in Calcutta swarm with women who have been inveigled from their families and prostituted against their will." "Sales, for prostitution, still takes place very frequently." "The greater part of the prostitutes, both Mohammedan and Hindoo, purchase children from their parents, and from the burdhe ferostes (slave-sellers;) so that almost all the prostitutes in that part of the country (Rohilcund) are slaves." "The children follow the

mother, and belong to the owner of the soil" (slave.) This degrading appellation is applied to female slaves in India. After the age of ten or eleven years, children might be sold separately (from their parents), and such a proceeding would not be blameable;" \* \* \* "it would not be considered hard to sell a slave to any distance, or into another Zillah. The slave's consent is never asked in such transactions, nor would any objections he might make be attended to." "The children of all other castes, except Brahmins are sold," and "are heritable property." "When the parent or ancestor sells a child, or when a man sells himself, the deed purports to let the services for a long period, such as eighty years. In practice such an instrument is understood to convey the subject and all future offspring." "Sales by relations, and sales from one master to another, used to be common; but an impression has got abroad, that they are prohibited, and, in consequence of this, sales are now made under the disguise of a deed of hire."

The foregoing extracts from the evidence will show, that slaves are property, and that masters can exercise all the rights of property over them. He can sell them whenever his necessities or caprice may dictate; he can mortgage them; he can give them away; he can bequeath them to his heirs or to his idols; he can separate the husband from the wife, and the parent from the child; except, under certain circumstances, he can claim the offspring of the mother as his property; and in those parts of the country where the impression exists that free people cannot be sold as slaves, the difficulty is got over by letting their services for a period of eighty years. In this case, the children follow the condition of their parents—they are slaves.

#### COERCION OF SLAVES.

We proceed, fourthly, to show the mode in which the labour of slaves is coerced as acknowledged by the native witnesses themselves. According to the uniform testimony of all the witnesses, no amount of severity, ill-treatment, punishment, or privation, entitles a slave to emancipation. This being understood, we lay before our readers the following admissions of the natives, most of whom were slave-holders, or represented slave-holders, and therefore, in a matter which would implicate their own character, they would deal as gently as they could. Says one, "If a slave give offence, it is usual to give him a slap or a blow with a shoe." Says another, "If a slave will not work, he is coerced by threats, by flogging, and by stopping his rations." Says the third, "If a slave refuse to work, the master corrects him with a slap on the face, or a rattan; if the slave is incorrigibly obstinate and vicious, he is turned away: this rarely happens." Says a fourth, "If a slave refuse to work, or otherwise misbehave, the master corrects him by beating with the hand or a cane, or by tying him up for an hour or two." Says a fifth, "The correction of a slave depends in a great measure on the temper of the master; sometimes he will reprove them, sometimes he will banish them from his presence, and sometimes slap them with his hand or with a rattan." Says a sixth, "A slave who misbehaves himself is beaten with the hand or with a thin stick, or a shoe, or twisted handkerchief." Says a seventh, "Slaves when they misconduct themselves, are punished by stopping their rations, and striking them with the hand or with a stick, according to the disposition of the master. It is the master's right to beat his slave." Says an eighth, "If a slave is disobedient, it is usual to correct him, by slapping him with the hand, and occasionally with a whip or rattan." \* \* \* "ill-disposed masters of this class (agricultural) will sometimes beat their slaves severely, and sometimes confine them by tying them up." Says a ninth, "Slaves are punished by blows with a slipper or a rattan, and by confinement." Says a tenth, "The masters enforce the services of their slaves by beating them either with a rattan or a staff, this depending on the disposition of the masters; the arms and legs of the slaves are sometimes broken by the violence of the blows inflicted. They confine slaves attempting to abscond, by tying them with a string, or putting fetters light or heavy on their legs, in the manner practised with convicts in the public gaols." One of the witnesses, however, *Parisnath Doobe*, Mooktear, of Maha Rajah Ruhmut Ulle Khan Bahadoor, of Kurruckpore, gives the following account of the matter:—"If a slave is careless, and spoils or breaks anything, the master takes the work out of his hands and keeps him unemployed for a time. This the slave feels to be a disgrace, and amends. Some masters slap their slaves, but I never heard of one beating his slave with a rattan, or binding him with a string, if he attempted to abscond. THE MASTERS, IN FACT, FEEL THE SAME AFFECTION FOR THEIR SLAVES AS FOR THEIR OWN CHILDREN! If a slave run away, the principal inhabitant of the place, to which he has fled, will persuade him to return to his master, on the latter appearing and proving his title; but no violence would be used to compel him to do so. If a slave abscond two or three times, I suppose the master would sell him." Strange that a slave treated with so much gentleness and affection should run away at all! Such a statement as this forcibly reminds us of the apologies offered for the West India planters by their well-paid and zealous advocates Messrs. Macqueen and Borthwick. If the slave-holders in the east have not precisely the same instruments of torture, formerly in use in the West Indies, to coerce the labour, and enforce the obedience of their bondsmen, they can advance from the blows of the slipper, the twisted handkerchief, and the rattan, to the heavier punishment of the staff, the rope, and the whip, and if this will not do, they can tie them up, and place them in confinement, and starve them into submission, and chain them at their pleasure.



Nothing beyond these admissions is necessary to show the cruelty of the East Indian system of slavery.

#### DEGRADATION OF SLAVES.

We call attention, fifthly, to the degradation of female slaves, and the absolute power of the masters over their persons and happiness. "The master can, by law, compel his female slave to marry against her consent." "The Mohammedan master has a right to exact the embraces of his female unmarried slave." "It is a common practice for Mohammedan masters to cohabit with their female slaves." "The begetting of slaves upon concubines, is a practice which is not openly avowed, though it is done frequently. But in the Dahkan, this is done openly, without scruple." Sometimes female slaves are married to persons whose profession it is, to go about as the husbands of slaves. These persons are called "byakara," and this kind of marriage is called "punwah shadee." "The object of this arrangement is, that the slave-girl may remain in the master's house, and that all her children may belong to him." "Sometimes this kind of marriage is intended only as a screen to conceal the intimacy of the master with his female slave." "The offspring of a byakara, whether he be free or slave, belong to the masters of his wives respectively." These byakara, or itinerating husbands, are said, in some instances, to have scores of slave-wives—"his occupation is considered a profession." Yet this demoralizing system, corrupting as it does, society in India to its very heart's core, and adding new horrors to the social evils which afflict its population, is to be considered sacred! Away with the heartless sophistries, and shallow pretences of expediency—our appeal is to the sympathies of human nature, and to the principles of religion, and we ask whether this system of enormous wickedness shall be permitted to endure.

#### MANUMISSIONS.

Lastly, we proceed to notice the fact, that few of the enslaved population of India, are ever cheered with the hope of freedom or put in possession of it. Most of the witnesses state, that they have never known an instance of manumission. One of them, however, says that though "manumission is rare it sometimes takes place when a master has particular cause of satisfaction with a slave." Another says, "Manumission is rare, and not generally desired by the slave. But it sometimes happens, that a master anticipating, from the evil disposition of his children, that they will maltreat the slaves, manumits such as he has a regard for." A third says, "The Hindoo masters never emancipate their slaves that I know of; Mohammedan masters do occasionally, it being a moral duty in them." In reference to the statement that the slaves do not desire emancipation, a fourth explains himself thus:—"When I said slaves do not desire emancipation, I mean they look upon it as unattainable, and, therefore, do not think of it." Such is the iron system by which they are bound—their masters are inexorable, and they, having no hope to cheer, and no power to contend, submit quietly and patiently to their fate.

As to the statement that their condition is really better than that of hired servants, we give one quotation from the evidence before us. *Ram Christna Putnaik Mahanti*, says:—"The condition of slaves is harder than that of free-labourers. Their work is harder, their fare and clothing worse, and they are sometimes beaten;" and this not only agrees with what one might reasonably expect to be the case, but with the general statement, that slaves are kept for economy. *Vaydia Nath Missar* says:—"In general, I think it more economical to be served by slaves than by hired servants." *Hamid Russool* is of the same opinion. *Dhuró Singh Das* observes:—"It is more economical to employ slaves than freemen." *Tek Loll* and others make a similar statement. Now this must arise either from slaves doing more work than freemen, or from their getting a smaller return for what they do. In either case, we have a full proof of the injustice as well as inhumanity of the system.

We have thus completed an analysis of the evidence of the native witnesses, and have given to our readers their portraiture of "slavery as it is" in British India. In pursuing this course we cannot be charged with exaggerating its evils. Let our friends study it until they make the case their own, and we fear not the result. Supineness would be cruelty to the slave, and treachery to principle. With earnestness, therefore, we entreat them to give loud utterance to their feelings; and to bring their moral force to bear upon the imperial legislature, until it determine to raise the millions of India, who have so long groaned under an intolerable oppression, from their degradation to the dignity and the happiness of free men.\*

\* The evidence of which the foregoing article is an analysis will be found in Parliamentary Papers No. 262.—1841, pp. 223 to 260, inclusive.

#### SLAVERY IN BRAZIL.

To the Editor of the *Anti-Slavery Reporter*.

London, 9th month, 20th, 1841.

SIR,—As I was careful in all cases to search for the evidence of others on slavery in Brazil, in order that I might justify my own observations thereon, I sent transcripts of queries to different residents in that empire. Of these I select the replies of two distinguished individuals, one of whom wrote his own answers, and forwarded the paper to the other, who, having read and approved, added some further remarks thereto. You have seen this manuscript, and are aware of the respectability of the writers, their long experience, and exalted station.

I have transcribed their answers to the following queries, and have affixed to them the double inverted comma, to the opinions of others the single inverted comma; thus distinguishing them from such further information as I myself have attached to most of them.

*Nature of slave-punishments?*—"Flogging, tin mask, heavy chains, rings of iron on legs and neck, stocks, &c. The degree of punishment entirely dependent on the master's will. I know an instance of a slave being hanged by his master, probably not intentionally. In country places there is absolutely no control over the masters and fectors. Burying in ant hills, &c. Often flogged to death intentionally. An English proprietor declared his intention of so doing to a slave, but was persuaded to sell him."

I have heard of instances where slaves have been purchased expressly for the purpose of being flogged to death, for revenge. One was a case of jealousy; the other for not being saluted by the slave according to the law of usage, which requires that he or she should say, "*abença me*" (bless me), to every white person he may meet in his walk.

*Quantity and quality of food?*—"The general food of slaves consists of jerked beef (beef slightly smoked and dried), farinha, or the flower of the manioc root, black beans, and the fat of salt pork. But the quantity, and whether all these articles are given or only part, depends entirely on the owner. One often sees in newspapers advertisements of damaged and unsaleable goods, as beans, farinha, &c. "*para escravos*," for slaves. It is not uncommon to give next to nothing to slaves."

*Clothing?*—"Entirely dependent on the master's will. Generally coarse cotton shirt and trowsers, with the addition of woollen shirt for bad weather."

*Lodging?*—"Fifty, or one hundred, or more males locked into a large barrack or barn at dark, and let out in the morning; and no check or semblance of control over any abomination resulting from such treatment."

In corroboration of the above, I heard from one who visited the government iron works in the province of St. Paulo, that there this system is literally adopted. The government, as well as the church establishments and priests, hold slaves to a vast extent.

*Privations of slaves?*—"Innumerable. Suffice it to say that the slaves generally are in a condition scarcely superior to the beasts that perish. Their mental culture and necessities entirely neglected. This, to them, is so far an advantage, that they do not feel their privations so keenly as they otherwise would; and, therefore instruction or justice to slaves is gravely deprecated. A slave-holder, to be consistent, must act on this principle."

The Portuguese pamphlet, *Memoria Analytica á cerea do commercio d' escravos*, contains the following corroborative evidence: "All the religion which is inculcated in Brazil consists of certain superstitious practices, mummeries, and absurdities. Far from instructing them in the existence of a Supreme Being superior to all, such a principle would not suit them. In order that a slave-owner reign with sovereignty, it is necessary that his slaves be kept in ignorance of any authority superior to his will. Neither must the rewards and punishments which he may award be counterbalanced by other rewards and punishments, such as religion presents. The inculcation of such precepts would weaken the master's authority, and also be a check to the master's vices."

*Are the services required of the women similar in their nature, and equal in extent, to those of the men?*—"In the field they are mostly employed in the same kind of labour as the men; but, of course, so much is not required of them as of males."

*Is care taken of pregnant females?*—"Very little."

*Are any privileges allowed to mothers with young children?*—"Their treatment entirely depends on the will or whim of the master or manager."

In the large towns or cities, it is the usual practice to hire out the mothers as wet nurses, which frequently causes the death of the infant. The following occurrence took place a few days prior to my departure from Brazil. A confectioner in the Catete, a short distance from the city of Rio de Janeiro, sold a negress without her child to an inhabitant of the capital. On being informed of her fate, she firmly refused to submit to it, unless her child went with her; whereon both her old and new master began to beat and drive her out of the house. When in the street, the poor creature laid herself down on the pavement, and there appeared resolved to die under their oft-repeated blows of sticks. Finding her thus determined, they caused her to be lifted into a cart, and ordered one negro to hold her down while another drove her off. On arriving at her new master's door in the city, she again laid down in the street, and there also they beat her in such an unmerciful manner that even the very neighbours remonstrated, but, nevertheless, she was obliged to submit.

*How soon after their confinement are mothers obliged to resume their labour?*—"Generally in ten days or a fortnight; but this is not so great a hardship as might be supposed in England."

*Is the mortality amongst children great?*—"I should think so. I oftener pass the corpses of negro children going to interment than of any other. Some estates never rear children, others many."

The neglect of children is the consequence of the slave-trade, which, the Brazilians consider, furnishes slaves at a cheaper rate than they can raise them.

*What care is taken of the sick?*—"This entirely depends on the disposition and ability of the master."



A humane rich man may do a great deal for his slave; but, as the mass of slave-owners are poor, their comfort in sickness cannot be attended to. The English gold mines have excellent hospitals, and resident medical men. I was present when a convalescent was sent by the doctor to work. The negro asked the captain not to give him night-work, said he was very weak, and I confess that I thought it was far too soon to have sent him from hospital: he appeared very feeble.

*What is the state of aged, infirm, and worn out slaves?* "Often very destitute. When unfit for work, they are generally turned out of the house by their master (to do which he must give them their freedom), to shift for themselves. This is often the case also, when negroes become blind, or otherwise unserviceable—not unfrequently when a negro is a confirmed drunkard, or unmanageable. I have seen them in great destitution, and once found at my gate an old man, either in a dying state, or very infirm. We sent him food and water for some short time, but I am told that, one day when I was out, the police removed him."

In confirmation of the above account, I translate the following from the French traveller, St. Helaire, vol. i, p. 262.

"In this city (St. Joao del Rey) I was astonished at the number of mendicants who filled the streets. The curate assured me he gave alms every Saturday to more than 400 beggars. These are old negroes and mulattos, infirm and incapacitated for work. Barbarous masters take all profit from the youthful days of their slaves, which they even shorten by compulsory labour; and, when they can no longer derive benefit from these unfortunates, they disencumber themselves of them by manumission. Thus they have no other resource than to beg, and to become a public burthen. One cannot but shudder with indignation, when one reflects that this barbarity is repeated so often in a country where provisions are so abundant, and where it would cost so little to the slave proprietors to pay to humanity and duty so sacred a debt. Is it not inconceivable that the laws have made no provision against this horrible abuse of manumission?"

I observed the very same practice in St. Joao del Rey, and also in the villages and roads on my journey to the Gold mines. Space does not admit of a detail of the painful effects of this abuse of manumission.

*Is suicide prevalent among the slaves?*—"Several instances of it occur in Rio de Janeiro annually."

I copy from the *Jornal do Commercio*, 1st February, 1841, an extract of the trial of the slave Joaquim, for the murder of his wife and child of two years and four months old, in the petty session of the 23rd January, 1841. " \* \* \* The defendant said that his name was Joaquim, that he belonged to the Benguela nation, a currier by trade, did not know his age, was the slave of Cyro Candido Martins de Brito, and married to the negress Maria Carolina of the Mina nation, by whom he had a daughter, Innocencia, now dead. Said it was true that he murdered his wife on the night of the 11th instant, his motive for so doing, was that she lived unhappily with her owner, who exceedingly maltreated her as well as himself the defendant—that this maltreatment consisted in blows of the whip and palmatoria, and the defendant was incessantly threatened with the house of correction, and the road to the mines, also that his wife should be sent away from him. That his daughter was not ill-treated, because she was yet too young, but, in order that she might not experience her parents' fate, he murdered her also. Further declared that he committed the deed with his trade-knife, which he carried home from his work with the intention of murdering himself, his wife, and child. Being asked if he were in his sound mind, he replied, Yes; that he well knew what he purposed to do, that he did not kill himself as he had intended, because he had not time ere he was seized."

Another instance of the frequency of suicide, was related to me by an officer of the Rio Doce company [this company have no slaves]; viz:—

That an acquaintance of his had purchased thirty African negroes, who were so effected [by nostalgia (a disease arising from a vehement longing to return to their country)], that one and another, day after day, hanged themselves, till he thus lost sixteen of their number. That the seventeenth was discovered in the attempt, and cut down ere death had done its office. That the owner, fearing he should be ruined by the loss of all these slaves, resolved to deter the remainder from committing suicide by inflicting a severe punishment on this unhappy creature. That he accordingly ordered him to be very severely flogged; and, as soon as he was sufficiently recovered, administered another, and so on, until the slave had received six floggings. That he then, offering the poor sufferer a rope, desired him to hang himself with it. That, on his being unwilling to do this, he flogged him the seventh time for disobedience of this order. As no more attempted to hang themselves, this was considered an effectual remedy.

I think I have now extended my letter sufficiently for the present, but shall continue till I have completed the replies to fifty-four of such questions.

I remain, Sir, your's very truly,

GEORGE PILKINGTON.

**SEIZURES OF SLAVERS.**—Captain A. Ward of Salem, who came passenger from Manilla, in the ship *Grotius*, bound to this port, which vessel was off Gay-Head yesterday afternoon, informed Mr. Hatch of the *Express*, that, when the ship left St. Helena, there were seven vessels, with seven hundred slaves, at that place, prizes to Her Britannic Majesty's cruisers. The last of the seven arrived on the 2nd of March, and had thrown overboard sixty dead slaves in sight of St. Helena.—*Jamaica Paper*.

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#### TO CORRESPONDENTS.

Several valued correspondents have drawn attention to the warlike character of some extracts from the contemporary press, inserted in our last number. They failed to observe, we think, that they were extracts, not original matter, and that the warlike tenor of them was expressly disclaimed in the leading articles which had reference to them.

Subscriptions and Donations to the British and Foreign Anti-Slavery Society may be forwarded to the Treasurer (G. W. Alexander, Esq.), at the Society's Office, 27, New Broad Street, London.

Communications for the Editor of the *Anti-Slavery Reporter* also should be sent to the Office of the Society, as above.

### Anti-Slavery Reporter.

LONDON, OCTOBER 6TH.

The deputation which, as we stated in our last, waited on Sir Robert Peel, with a memorial on the subject of slavery in British India, consisted of the following gentlemen:—Benjamin Hawes, M.P., Samuel Harford, M.P., Dr. John Bowring, M.P., Thomas Wakley, M.P., William Allen, Robert Forster, George Stacey, Henry Tuckett, Stafford Allen, George W. Alexander, Richard Barrett, Josiah Conder, Samuel H. Lucas, Henry Christy, Joseph Cooper, Henry Sterry, William Ball, L. C. Lescesne, John Scoble, J. H. Tredgold, George Pilkington, Robert J. Rouse, Rev. J. K. Holland, John Beaumont, Rev. James Carlile, Joseph Soul, John H. Laing, and George Allen. Letters were received from the following Members of Parliament, apologising for their absence:—Charles Buller, jun., C. P. Villiers, D. Barclay, William Aldam, jun., Esqrs., Sir John Easthope, and Sir Charles Napier. The deputation was most courteously received, and they were informed by the Right Hon. Baronet, that, previous to the intimation of the Committee of their desire of an interview, he had directed the attention of the noble lord, the President of the Board of Control, to the subject of their memorial, as deserving the most serious attention of the government.

The premier further recommended that a deputation should wait on the President of the Board of Control, to whose department the subject more especially belonged. Upon this suggestion the Committee accordingly acted; and, on Thursday last, Lord Ellenborough was waited on by the following gentlemen:—Messrs. G. W. Alexander, J. Beaumont, S. Allen, J. Conder, and J. Scoble. Their reception on the part of his lordship was courteous; but they would have been happy to have discovered a nearer agreement in their views.

Having thus appealed to the government, the Committee have further to appeal to the country. Everything must be done to prepare for an effective campaign in the next session of Parliament. It had been proposed that Sir Eardley Wilmot should have entered on the journals of the House of Commons a notice of a motion for an early period; but, instead of this, petitions have been presented to both houses, as the more desirable method of bringing the matter before them at the present moment. In addition to this, measures are in progress for engaging the attention of the country to the subject by a series of public meetings, of which further information will shortly be given. Every anti-slavery body should prepare itself to petition, and we hope every religious congregation will adopt a similar attitude. The voice of the country must be uttered and uttered aloud; for the resistance to be overcome is great, and such as will challenge, although we do not for a moment believe it will defeat, the entire moral force of the British empire.

Our attention has been attracted by the following account in the *Morning Chronicle*, of some proceedings in the House of Commons, on Wednesday last.

Mr. FOSTER begged to put a question to the noble lord, the secretary of state for the colonies. He observed a sum of money charged in the estimates as paid to a Dr. Madden, towards the expenses of a mission to the West Coast of Africa. He understood that that gentleman had returned to this country, and, after a very short stay in Africa, had made a very long report to the department over which the noble lord presided. The question which he wished to ask the noble lord was simply this, when that report might be expected to be laid on the table of that house.

LORD STANLEY said Dr. Madden had been sent out by the late government, to make inquiries of a confidential nature respecting our settlements on the West Coast of Africa. He had sent in four reports: one relating to Sierra Leone, one to the Gambia, one to the Gold Coast, and one which was confined to medical matters. He (Lord Stanley) believed there would be no objection to laying the last on the table. But the other three treated of subjects of the greatest importance and secrecy, affecting



our defences on the coast, our relations with foreign powers, and matters relating to individuals engaged in trade, legal and illegal, on the coast of Africa. Such being their character, at the present time he (Lord Stanley) would not feel warranted in laying them on the table of the house; but the general subject was under the most anxious consideration of her Majesty's government.

The fact, then, thus comes out, that there are, and that the government know that there are, individuals—British subjects, of course, for to them only could Dr. Madden's inquiries have respect—engaged in an *illegal trade* on the coast of Africa. We shall hear, therefore, no doubt, of prosecutions instituted against the guilty parties. Surely the British government is not going to shelter enormities of this sort, and to screen such criminals, be their position and influence what they may, from merited exposure and condign punishment. But who is this Mr. Foster, that asked the question which has obtained for us this information? Can he have any interest in this matter? Or the mercantile firm of which he is the principal partner, and which trades to the coast of Africa? We beg also to ask Lord Stanley, whether it is wise for him thus officially to proclaim secrecy to the violators of British law in that quarter of the globe; and we cannot but express our hope that he will not long maintain it. Under any circumstances the facts may yet transpire. The anti-slavery committee have alleged in their petition, that some members of the House of Commons are implicated in this illegal traffic; and it is of importance to the character of that honourable house that the truth of this allegation should be ascertained. It is of importance to Mr. Foster himself to have an opportunity of proving that he is not the man. Besides which, the whole body of British merchants is concerned, and we are happy to know that they feel themselves to be so. The clean-handed among them wish it to be demonstrated that their hands are clean, and we learn that some of them are taking measures for this purpose. The most effectual measure, however, will be the parliamentary inquiry which the Anti-slavery Committee have asked for. We add to these remarks an extract from the *Morning Herald*, to show that others think and feel with us on this matter.

The immense interest which this country has at stake in the effectual suppression of the slave-trade, renders it imperative that she should be beyond suspicion of any participation in its guilt. The British and Foreign Anti-Slavery Society has, by its committee, and through the instrumentality of Lord Brougham, just presented a petition to the House of Lords, the statements of which are either eminently scandalous, or, if capable of proof, demand the immediate interference of the legislature with a view to restraint and punishment.

This society, composed, we believe, chiefly of persons professing at least more than ordinary outward devotion to religion and truth, not only alleges that British subjects belong to associations in Cuba and Brazil which have a property in their fellow-creatures, and are in the habit of purchasing Africans torn from their country; that officers bearing her Majesty's commission are public functionaries engaged in such companies; and that English banking companies lend their capital for the carrying on of the slave-trade; that British subjects in Cuba and Brazil participate in the accursed profit of slave expeditions; but the petitioners further allege the astounding fact, that they "have grounds for knowing that vessels have been built in this country specially for the slave-trade, and they have reason to fear that many have been covertly prepared for that nefarious traffic in British harbours." This allegation is not, be it observed, one of suspicion, it is of *knowledge*, and Lord Brougham himself gives corroboration to that knowledge by his personal belief; for, added his lordship, while drawing attention to this point, "he had himself reason to believe that a vessel had been built in one of the best harbours of this country for this trade, and it was afterwards sent to another place to have its interior fittings put up, and having procured simulated papers, it sailed to the Havana, from whence it was to be dispatched to the coast of Africa, for a cargo of slaves."

No minister can permit the British nation to remain under the stigma of such charges as these. The national character in the eyes of the world is at stake; they must either receive confirmation or refutation; and, we take the liberty to add, that the reputation of the British and Foreign Anti-Slavery Society must be injured, if not destroyed, unless the allegations be substantiated. The society asks for a parliamentary inquiry; it is, indeed, quite indispensable; and we trust that Lord Brougham will not allow the first week of the next session of parliament to pass over without moving for such an inquiry. It is one peculiarly suited to the dignity, the gravity, and the perfect independence of the House of Lords, who could add to the solemnity, if not to the truth, of such an investigation, the sacred character of an oath.

The Duke of Wellington has done more for the suppression of the slave-trade than any man living. By giving the high sanction of his approval and personal assistance to such an investigation, the noble duke would crown a life of incessant utility, by throwing around his mild decay the halo of a holy and a righteous cause.

We have inserted in another column, from the *Cincinnati Gazette*, a detailed account of the lawless and ferocious outrage which has just been enacted there against the abolitionists and the people of colour. The *Liberator*, from which we have extracted the narrative, speaks of the occurrence in the following terms:—

We lack words, as well as room, to express the mingled emotions of pity, indignation, and horror, that swell tumultuously within us, in view of the frightful outrages perpetrated upon the unoffending coloured inhabitants of Cincinnati, by a band of lawless ruffians, virtually headed by the mayor and city authorities, and sanctioned by the citizens generally. Thus far all the particulars are gathered exclusively from pro-slavery sources; and yet it is perfectly plain that no blame can justly be attached to the coloured people, either individually or collectively. Eternal infamy will rest upon Cincinnati, for her murderous spirit and bloody deeds. The Lord succour the hunted victims and their persecuted advocates in that city!

The *Cincinnati Republican*, a paper published on the spot, and

therefore under the strongest local influences, uses the following language:—

To us, the brutal outrage committed upon the persons and property of the blacks is the foulest of all the events that occurred. They were disarmed. The faith of the rioters was pledged to protect them. Yet, while thus defenceless, when the men had been removed to the jail for safe keeping, the mob attacked their property, destroyed it, drove out the women and children from their houses, and some ruffians went even so far as to ravish the person of a young black girl! What a picture! What a tale to tell of a civilised city!

In a private letter with which we have been favoured, dated New York, September 15th, is the following reference to this fearful outrage:—

There has been a great abolition riot in Cincinnati, Ohio, attended with bloodshed. It was begun between some boys and free negroes. As the mob increased the civil authorities seemed indisposed to quell it, being willing (as is supposed) that the free people of colour and their friends should be punished to a certain extent. It is even said, that, after the militia was called out, they were purposely withdrawn from the vicinity of the *Philanthropist* office. At any rate, the office, types, and press were destroyed, dragged to, and thrown into the Ohio river. The coloured people were set upon—they defended themselves with arms—arms were used against them—then the abolitionists were attacked, property destroyed, and some lives lost. A long account is published in one of their daily papers of the whole affair, and not a word of censure occurs, on either the free people of colour or the white inhabitants! It will make many converts, and be overruled for good, I doubt not.

A long account of a riot without a word of censure on either party is certainly a singularity. It is at all events evident from this, that the blacks and the abolitionists were not considered as deserving any. They would have instantly received it, if they had been so. Kentuckian slave-holders have obviously been at the bottom of this affair. But, as our correspondent at New York well remarks, it will doubtless convert many to abolitionism, and be overruled for good.

The West India papers bring intelligence to a late date. Among our extracts will be found a very pleasing novelty—accounts of anti-slavery meetings at Trinidad and Demerara. The most important local matter, however, is the measures which have been taken in both these colonies to abolish the system of allowances to the peasantry, in part remuneration of their labour. From the first we disapproved of this system, and regretted that an element so incongruous with a state of freedom should remain under it. We are glad, therefore, that it is likely to be got rid of. But common sense and common justice would dictate that these allowances should have been estimated at their money-value, and that a proportionate addition should have been made to the money-wages of labour. Will our readers believe that the equitable, generous, and noble minded planters of Guiana and Trinidad are taking away the allowances, and giving nothing in lieu of them? It is even so, as will be found by two articles in another column, which we commend to attention. This is an attempt on the part of the planters to make a direct and forcible reduction in wages. They seem to expect that it will produce uneasiness among the labourers; and well they may, for a better recipe for disturbing a community could hardly have been devised. We hope, however, that the peasantry will have the good sense to be quiet, and take the proper remedy. Let them understand that no power can long disturb the market price of labour, so as to make it either higher or lower, and that both master and servant must give and take the market price for it. If their work is in demand they will get higher wages, and they will be right to take whatever wages the demand for their labour may place within their reach.

From the *Barbados Liberal*, we have extracted an important article on the unjust rent system which has so long prevailed on that and other islands. It would seem that the judges of the appeal court in Barbados had never heard of it until now. It is gratifying to state, however, that they have pronounced an unequivocal condemnation of it, and have accomplished, as we hope, its overthrow. Appellants on this ground will now be so sure of a decision in their favour, that neither manager will care to make the charge, nor magistrate to enforce it.

It has been long since we have had any tidings from the Cape of Good Hope. We have now the gratification of presenting to our readers the following pleasing extract of a letter from a respected correspondent at Cape Town:—

In my late journey through the colony, I have heard much of the cruelties exercised under the old system of slavery, which has led me to wonder that such things could have been tolerated so long; and now that we are free from any thing of the kind, the state of things is so widely different that it seems as if at least a century must have elapsed. It seems almost incredible that, only five or six years ago, the same men whom we now see exulting in the joys of freedom, should have been the subjects of such horrid tyranny as appears to have been exercised towards them. And when we reflect that the slaves in this colony are said to have been comparatively well treated, how wretched and miserable must have been the condition of those who are acknowledged to have been ill-treated! I fervently rejoice that slavery is no more. In all cases of oppression I know not who suffers most injury, the oppressor or the oppressed. I almost think the former. The ill effects of slavery may yet be seen in the characters of the old slave owners, and in their deadness to all the benevolent feelings which ameliorate the condition of men in this life. I pity the man who, like these men, can look down with contempt upon a fellow creature, and regard him only as a brute. Yet this is the general effect of slavery. For the sake of the slave-owner, therefore, as well as the slave, prosecute with vigour your holy warfare. Let it be known throughout the world that crime and infamy are inseparable, that to



infringe God's laws is to draw down vengeance on the offender's head. And is it not a breach of his law to rob a fellow-creature of his dearest birth-right, liberty? I pity the ignorant christian who can argue otherwise.

The late slaves are flocking to the missionary institutions throughout the colony. There is an ardent thirst for instruction amongst the coloured people. They argue properly, that, so long as they remain ignorant, they may be the easy dupes of men of superior knowledge, and they are resolved to become wiser than they are. Indeed, unless a master will engage to instruct them, he cannot now obtain a coloured labourer. This is an indispensable condition in the contract between master and servant. The poor ignorant and prejudiced farmers are, of course, at a loss, and they are fast going to decay. When such masters have disappeared, we shall feel the good effects of freedom in their fullest extent.

It appears, however, from two articles which we copy from the *Patriot*, that some parties are determined that there shall still be both mischief and slavery there, if they can either get up the one, or perpetuate the other. We trust, however, that they will be disappointed in both.

We have taken from the *American and Foreign Anti-Slavery Reporter*, of which we perceive a new volume is commenced, under the editorship of our talented friend, John G. Whittier, some highly interesting particulars concerning the Africans captured in the *Amistad*, and the measures which are in progress for restoring them to their country. In addition we are enabled to give the following extract of a private letter from New York:—

We have obtained information from Africa that leads us to expect confidently, that, if the Mendians at Farmington reach Sierra Leone, they will soon find their way to their native country, Mendi, *alias* Kossa. We think of sending them to Sierra Leone very soon. Can you procure letters to be written to the authorities there, announcing this determination, and directing that all proper facilities be given to the Mendians? Our government, I fear, will not be at any expense in sending them home. Shame on them!

We see by the United States' papers that the nomination of Mr. Everitt, as ambassador to this country, has been confirmed by the Senate. He is, at all events, not a *slave-holder*.

The anti-slavery action which has been directed towards the purification of the religious bodies in the United States is bearing fruit. It is with much pleasure we present to our readers the following extract of a letter from New York, promising, as we trust it does, still better things.

The American Board of Commissioners for Foreign Missions, composed of one hundred or two hundred ministers and laymen of high respectability, at their annual meeting the other day, held this year in Philadelphia, adopted a report in which they have gone further than they ever did before on the subject of slavery. They speak of it as an evil; they presume that no proceeds of it find their way into the treasury; and say that other benevolent associations will attend more specifically to the removal of the evil. Some of our New Yorkers opposed the report, as it seemed to approve anti-slavery societies, &c. but two ministers from South Carolina advocated it, and it was unanimously adopted.

We have noticed in the *Times* of October 1st, a letter from Major Archer, under the inviting title of *Free Labour in Mauritius*. Its object is to turn the evidence of the Coolies who have returned to India, to account for the re-opening of emigration. To this subject we shall advert hereafter.

We have to acknowledge the just and handsome terms in which some of our contemporaries have already spoken of the two important works which the Anti-slavery Committee have just sent forth into the world—the *Proceedings of the General Anti-slavery Convention*, and the *Second Annual Report of the Society*. A notice of a different kind has appeared in the *Colonial Gazette*; but one so decidedly adapted to recommend the British and Foreign Anti-slavery Society to public favour and regard, that we do it the marked honour of inserting it entire. The writer has evidently an anxiety to say something derogatory of the Society, if he could; the public may rest well satisfied, therefore, when they see that the heaviest charge he can bring against them is the exercise of a just and beneficent influence with cabinets and kings.

#### REVIEW.

*Proceedings of the General Anti-slavery Convention, called by the committee of the British and Foreign Anti-slavery Society, and held in London from Friday, June 12th, to Tuesday, June 23rd, 1840.* London, 1841.

Seldom has a more valuable present been made to the world than the volume we have thus announced, or a more important contribution been made to its welfare. If much interest was excited in the prospect of the General Anti-slavery Convention, and if much respect was felt for it during the period of its sitting, certainly neither the one nor the other of these feelings will be diminished by this authentic narration of its proceedings. It might have seemed that the sayings and doings of such a body, from morning till evening, for ten days together, would be of a nature too discursive and irregular to afford suitable matter for permanent record. A perusal of the work before us, however, will speedily dissipate such an impression. Much, no doubt, has been required of editorial care; but that indispensable element has been so abundantly supplied, and so wisely exercised, that we have a closely printed, but not a fatiguing, volume of six hundred pages, full of matter as important and as interesting as ever was brought within the same compass, the all-important topics of religion alone excepted. The value of the documents embodied in the work, if these alone were regarded, is very great. We could

scarcely use any words adequate to express our estimate of them, whether as to the amount of information they contain, or the force of argument they display. The subject of slavery has hitherto been treated piece-meal, as it existed in one or another separate locality. Here it is treated as it exists throughout the world. Its atrocities are dragged to light as perpetrated in every quarter of the globe, and witnesses competent to detail them are adduced from every clime. Dens of oppression long known to exist, but hitherto barred against unwelcome intruders, are here opened up, and deeds of darkness, hitherto secure in their concealment, are brought to light. The whole earth is presented, in a sort of panorama, to the eye of the reader, and, for the first time, the sun of human sympathy and benevolence seems to shine upon it all. The value of the volume before us, however, is by no means confined to the documents embodied in it. There are many excellent and thrilling speeches; and the pruning knife has been so skilfully used, that, without offensiveness, the more trivial parts are effectually separated. For reading, it is rather an entertaining than a heavy volume; and it is thus the better fitted for the usefulness for which it is adapted, and to which, we trust, it is destined. It is not to be just looked into, and then placed on the shelf as a book of reference. It should everywhere be read. To the world at large its contents are still new; and the knowledge of them is necessary to generate those elements of feeling and impulse of which the cause of benevolence stands in urgent need. There is a great work to be done; and what it is, and why and how it should be done, is to be learned from the volume before us.

It is a further gratifying thought, that, as this work speaks of the whole world, it speaks likewise to the whole world. Into all the quarters from whence the members of the General Anti-Slavery Convention were collected will this account of its proceedings penetrate. Nay, more. The interest excited by the Convention will cause this volume to be sought for through the whole civilized world. Even the slave-holder and the slave-trader will be curious to know what has been said of them; while potentates, not a few will be inquisitive as to the proceedings of a body whose voice they have directly heard, and for the most part respectfully acknowledged. This volume will summon the abolitionists of all nations to the extinction of universal slavery. It will give to the entire body a unity which it has never yet possessed. It will make them acquainted one with another, and create facilities for an unexampled co-operation. It will proclaim to the supporters of slavery throughout the world that its doom is fixed, and forewarn them of the approaching announcement that its time is come.

We must say, likewise, that the volume is handsomely, as well as carefully, got up, and that it contains a very serviceable Index.

We may add, that those who make themselves acquainted with the contents of this volume will feel augmented interest in reading the *Second Annual Report of the British and Foreign Anti-Slavery Society*, because they will find detailed in it the manner in which the Committee of that Society have carried out the many important objects committed by the Convention to their care. The Report is, indeed, a sort of necessary appendix to the Proceedings.

#### THE MENDI PEOPLE.

(From the *American and Foreign Anti-Slavery Reporter*.)

Thus the Africans, late of the schooner *Amistad*, call themselves. It is found that no such country as Mendi is known to geographers. The district from which the Mendians came may be known to them by some other name, but these Africans, one and all, very distinctly pronounce the word MENDI, when speaking of themselves or their native land. Its precise location is unknown to us. They cannot describe its situation. They say, however, that it is six days from Mendi to the coast. Thus they compute distances. A day's journey, we conjecture, is from twenty to thirty miles. Mendi, then, may be some 150 miles from the Atlantic coast; we suppose it to lie a little north of east of the mouth of the river Gallinas. Some have supposed that it is situated among the hills or mountains (on their western slope) in which the Niger, the Gambia, and Senegal take their rise. But the probability is, that it lies considerably east, and near the source of some smaller streams that flow directly into the Atlantic. The Mendians all say that their country is hilly, and that there are mountains near it. Several of these people had heard of Sierra Leone before they were kidnapped, and sold to the Spaniards. They say traders from that colony have visited Mendi with their goods. It will be recollected that, after they had rescued themselves from the Spaniards on board the *Amistad*, they expressed their intention to proceed to Sierra Leone; the name seemed to be familiar with them. James Covey, the interpreter, now here, is a native of Mendi; but, as he was sold into slavery when only six years of age, he is not able to describe the situation of his native land. Fuli-Wu-lu, one of the liberated Africans, who lived in the Timmani, near the Mendi country, it has recently been ascertained, has been at Sierra Leone. He, and many of the others, seem to entertain no doubt but they could easily find Mendi if they were only set down at Sierra Leone.

The Rev. Thomas Pyne, an episcopal clergyman of London, formerly a resolute abolitionist of this city, and now charged by the British government with the instruction of the two Ashantee princes in England, has sent to a member of the committee acting on behalf of these Africans, a copy of a new work published in London, for the benefit of those who have gone



to explore Africa in the steamers fitted out for the Niger. It is entitled, *Specimens of African languages spoken at Sierra Leone, appended to African Vocabularies*, by Mrs. Hannah Kilham. We find by this volume, that the language or dialect which we have denominated *Mendi* is called *Kossa*; our friends at Farmington should, therefore, be called *Mendis* or *Kossas*. No intimation is given in the above-mentioned work as to the native district of the *Kossas*. Mr. David Bacon, of New Haven, speaks of it, we learn, as being in the interior, back of Grand Cape Mount and Sierra Leone, and as being called *Longobar*. The name *Kossa* is written *Korso*, in the *Afric. Repos.* vol. vii. p. 283. The *African Vocabularies* also contain the numerals in *Mendi*. But they are evidently taken from the *American Journal of Science*, although without any acknowledgment of the fact, or any intimation that the *Mendi* is the same as the *Kossa* given before by Mrs. Kilham.

Since the act of the committee appointing Mr. Coffin to proceed to Sierra Leone with two or three of the Africans, these distrustful people have opened their hearts more freely than heretofore to their instructors and friends. They have acknowledged that, hitherto, they had agreed among themselves to be reserved respecting their native country, because "they did not know that we would save them." All the kindness, liberality, and professions of their friends have not been able wholly to remove from their minds apprehensions, awakened by the treatment, incomprehensible to them, they have received from the claimants, (Spanish and American) the courts, counsel, jailer, executive, &c. Fuli-Wu-lu now says, that his father lives in *Mendi*, but that he, for three years before he was stolen, lived with his grandmother in Koyeh, near Sierra Leone. It is, he says, one day's journey by land, and two and a-half by water, from Sierra Leone. Fuli-Wu-lu says he has been at Sierra Leone a great many times. It is probable that some of the others have relations at or near this colony. Fuli says he has lived at Bullom since he was a small boy, in the same town, Mborre, with Kong, while his father has lived in *Mendi*.

On mentioning to the Africans that we had a book in which their country is described as *Kossa*, they say that is not its true name, but it is a *term of reproach*, a name that has been applied to the *Mendi* people by the English, and by those who dislike them. This accounts for their never having mentioned the word *Kossa* to their teachers and friends.

Thus light appears to be breaking in upon this subject, and the feasibility of these long exiled Africans returning to their kindred and their homes is made more apparent. We publish these details for the gratification of the numerous donors to the *Amistad* fund, and for the information of our English friends, whose attention we specially crave to the facts elicited.

So great is the desire of these people to return to their native country—to their "wives, children, and friends"—and so much encouraged are the committee in the belief that the situation of *Mendi*, and the route to it, can be learned at Sierra Leone, that they have resolved on sending a special agent to that colony the present autumn, accompanied by Covey and two among the most intelligent of the *Mendians*, on a tour of inquiry. If it be possible for them, they will reach *Mendi*, convey to the relatives of Cinque and the rest the fact that these men and children, supposed to be lost, are alive and well, that is, the survivors of the group who were torn from Africa by the human blood-hounds who transferred them to Ruiz and Montes. After conveying this joyful intelligence, they, or some of them, will return to the United States to conduct the whole band to Africa. Joshua Coffin has been selected as the proper individual to go to Sierra Leone on this important mission. His noble daring, skill, and perseverance, in visiting Mississippi, and bringing off Isaac Wright, a New York coloured young man who had been sold into slavery by a Yankee captain, together with his general intelligence, eminently qualify him for such an undertaking.

#### THE POLL RENT SYSTEM IN THE WEST INDIES.

THE fact has been often stated, although from its atrocity often disbelieved, that the emancipated peasantry were extensively charged rent *per capita*, and higher rent when they did not work on the estate on which the cottage was situated. The truth is at length come out in an official form, in proceedings recently held before the Appeal Court in the island of Barbados. The judges of that court, we are happy to say, have annexed to the practice their unqualified reprehension.

Four persons had been taken before police-magistrate Morris, of St. Lucy's parish, by warrant, for sums of one and a-half, two, and four dollars respectively. Judgment was given against them, and against this they appealed. The following portion of the proceedings will tell the rest:—

Mr. Seale sworn.—Justice Cuppage: Mr. Seale, be so good as to state to the court what it is for which you claim these sums of money, as it is not stated in the proceedings before the magistrate.

Respondent.—For house-rent. It is understood by all the labourers on the estate, that, for each day they are absent, a bit will be deducted for house-rent, and, after the first fortnight, two bits a day. The appellant, G. Williams, resides with his mother.

Justice Cuppage.—And do you charge him for house-rent because he stays with his mother? If she were to stay away would you charge her the same bit?

Respondent.—All that live in the house I charge. All the appellants, except Jack Thomas, reside with their respective parents.

Justice Tirling.—When before Mr. Morris did you tell him for what

you claimed this money? Because, in his report, he does not inform us what it is for.

Respondent.—I told him it was for house-rent.

Justice Cuppage.—Did you point out to him the circumstances of the different appellants, as you have done here? I did.

Justice Cuppage.—And did he approve of this system?

Respondent.—He must have done so.

Justice Cuppage.—It is more, then, than I do—most decidedly!

Respondent.—Some of them had been paying rent for the houses before this case.

Justice Cuppage.—For the houses occupied by their parents?

Respondent.—Yes. I made them understand that all who were located should pay a bit for each day they were absent.

Justice Tirling.—But you gave them no house. Would you turn away a child from the house of its parent?

Justice Cuppage.—I consider it a most unjust plan. I cannot conceive how you can charge an individual for a thing he does not possess.

Respondent.—They had land, and occupied the houses with their parents.

Justice Tirling.—Your claim is for house-rent.

Justice Cuppage.—Supposing there were ten in a family, all of whom had absented themselves—in that case the estate, after the first fortnight, would be receiving from that family two dollars a day for a trash house?

Justice Tirling.—They cannot expect to live in the houses rent free; but give them houses, and then make with them your own stipulations. Do not charge every one in a house for the rent.

Justice Cuppage.—This system can never have my sanction.

The court thought proper to reverse the decision of the magistrate, and directed the respondent to pay the costs of appeal, amounting to fifteen shillings.

Justice Tirling remarked, that this was the first case of the sort that had ever come before the court.

Justice Cuppage said.—There is no country in the world in which freedom exists, that would countenance such a system.

#### DISCONTINUANCE OF ALLOWANCES IN THE WEST INDIES.

TRINIDAD.—We are happy to announce a blow given to one of the few remaining customs of the times of slavery. The planters of Couva and Tacarigua, having come to a conviction of the slavish, impolitic, and demoralising nature of the custom of giving their labourers allowances as well as wages, resolved a few days back to discontinue the same, with the exception of houses, grounds, and medical attendance; and, on Saturday last, it was announced on the several estates in these two districts, that the allowances were issued on that day for the last time.

The announcement was not productive, at the moment, of any marked dissent; but, on Monday, the consequence was a general strike and refusal to work in the district of Tacarigua, with the exception of one estate, the *El Dorado*, on which we understand, the labourers turned out as usual. The refusal to turn out was not, however, accompanied by any riotous and disorderly conduct, and really, from subsequent circumstances, appears rather to have arisen from indecision on the part of the labourers as to what course they ought to adopt, than any sense of injury or feeling of resentment.

By accounts received to-day, however, we find that the gangs on several of the estates have resumed their work, and made up their minds to the change without much repugnance.

We must not omit to state that the district is so well supplied with shops furnished with all the articles usually given to labourers by way of allowance, that the inconvenience to which the labourers will be put will be very trifling. We have heard also that in Couva the experiment is likely to meet with every success.

We congratulate the planters of these districts upon the penetration which has enabled them to appreciate, and the firmness which has assisted them to abolish, one of the few remaining badges of the former servile state of their labourers; and we trust that the *Naparimas*, and the other agricultural districts of the colony, will not be tardy in following the example. We would, however, warn all against making the attempt in any neighbourhood where, from the want of shops, the labourer would be either put to inconvenience, or be driven to deal with the proprietor himself, as this may expose the latter to the suspicion of practising the truck system.

This we take to be the first step towards establishing the labourers on a footing which will teach them habits of temperance, frugality, and forethought.—*Trinidad Standard*.

BRITISH GUIANA.—The clique have formally proclaimed a reduction in the rate of labourers wages in this colony.

"On the first of August comes into force the law for prohibiting gratuities of rum on the plantations. Some discontent, no doubt, will be the result of the withdrawal of the drams, and some labourers will run away with the idea that they ought to get increased wages in lieu. If any planter could increase these, he would, we doubt not, do so, in order to secure hands. But, as far as our inquiries have gone, there is not one practical man who thinks it possible to carry on the cultivation much longer, even at the present rates. Of the stipendiary magistrates it is reasonably expected, that they shall use their influence in preventing the dissemination of erroneous notions upon this head. They will thus spare both employers and employed a deal of unprofitable and highly mischievous agitation. The peasantry must learn that they will always flourish or decay, according as prices are maintained in the European market."

We shall next hear that the "gratuities" of cottages and gardens have been prohibited, and that, "if labourers run away with the idea that they ought to get increased wages in lieu," it will be the duty of the stipendiary magistrates to use, as of course "it is reasonably expected they shall use, their influence in preventing the dissemination of erroneous notions upon this head." We hope the magistrates understand their duty better than to attempt to control the labourers in the matter of wages. The proprietors had their rum, and it was their undoubted right to give it, barter it for labour or other equivalent, or sell it for cash, just as they pleased. They voluntarily came forward and deprived themselves of the right of giving it away, or bartering it for labour. This they did by a positive enactment of the legislature—a manoeuvre which we understand very well as intended to reduce wages. But they could not, by law, deprive the labourer of his natural power of parrying the blow thus aimed at him. Nor can the sit-



pendiary magistrates exercise their influence to abridge that power, or illegally to interfere in any manner with the disposal of their services.

We have made some inquiries in relation to this matter, and are happy to say, as far as our information extends, that the labourers generally approve of the discontinuance of the rum allowance system. They rightly prefer receiving the value of their labour in money, and are willing to pay rent for cottages and land. But they do expect, and will not be content without, an increase of wages to meet the amount that they will have to pay for the *privileges* which they have hitherto enjoyed, nominally as gratuities, but virtually as part of the remuneration for their services. The employers, when they combine to regulate wages, should bear in mind that with the labourers combination is also practicable. The stipendiary magistrates may as well interfere with the one as with the other.—*Guiana Reformer*.

#### TRINIDAD ANTI-SLAVERY SOCIETY.

A MEETING of this Society was held at the house of the late Mr. Wharton, situate in Queen Street, in commemoration of the 1st August, 1838.

At 7 o'clock, THOMAS HINDE, Esq. was called to the chair. On the platform we observed the Rev. A. Kennedy, Rev. James Robertson, Rev. Mr. Hamilton, Wesleyan; Richard Ireland, Esq., C. Fitzwilliam, Esq., J. S. Hobson, Esq., G. Cowen, Esq., W. T. Paull, Esq., W. Clunes, Esq., G. R. Barry, Esq., and J. L. Stanislaus, Esq.

Mr. Hinde, on taking the chair, congratulated the meeting on the great benefit which had resulted to the community in general by the abolition of slavery; and he trusted that the condition of the labouring classes would be still further improved. The increase of commerce showed the great benefits of freedom; and, whilst he wished to encourage a proper system of immigration, he could not give his consent to the plan of sending to Africa to purchase slaves, and then making them free. He had observed in the papers, that king Sciatica had entered into a treaty with the British government to prevent the purchase and sale of slaves, and several slave-factories had been accordingly destroyed; and he did not think it would be consistent for us immediately afterwards to enter into a treaty for the purchase of the subjects of another king—the very demand for slaves or labourers by the British people, would only lead to greater cruelties being practised to obtain them. Let the grand scheme of the African Civilization Society be carried out, and the poor African properly educated, and then he would be able to carry his labour to where he could obtain the best price for it. He called on the Rev. Mr. Hamilton to move the first resolution.

The Rev. Mr. Hamilton, an American emigrant of the Wesleyan persuasion, then addressed the meeting on the horrors and atrocities of slavery, which, he said, he had endured for upwards of thirty years, and had witnessed many heart-rending scenes. He called on the meeting earnestly to pray to God for his blessing on such efforts as they were making for the poor slave; and moved—"That this meeting expresses anew its utter abhorrence of slavery, and its determination to lend its feeble aid to its utter extinction."

The resolution was seconded by Mr. Richard Ireland, and carried unanimously.

Mr. G. R. Barry then moved, that—"The society rejoices in the increased prosperity which has taken place since emancipation." The speaker observed, that he believed there was nearly four times the business now carried on in the town of Port of Spain than there was in the time of slavery; and some of the evidence taken before the Agricultural and Immigration Society showed the prosperity of the colony. He might also instance the circumstance of the establishment of a second bank.

Mr. Fitzwilliam seconded the resolution, which was carried unanimously.

Mr. W. T. Paull moved the third resolution, to the effect—"That whilst the meeting upheld the principle of free-trade in its fullest extent, they regretted that the legislature of Great Britain had ever contemplated the admission of slave-sugar, as they considered all property acquired by slave-labour as stolen property."

The Rev. Mr. Robertson seconded the resolution, and observed—that, although it was much to be wished that the people of England should be furnished with sugar at a cheaper rate than at present, yet he could not think that it was right to attempt a reduction at the risk of encouraging slavery. A great deal had been said on the subject of the admission of slave-cotton; but, however much this was to be deplored, still he believed there was little else than slave-cotton grown, and it was therefore an act of compulsion to use it; it was, however, no argument for the admission of slave-sugar, as no such case of necessity had been made out.

The resolution was unanimously adopted.

Mr. George Cowen, in a speech of some length, then moved to the effect—"That whilst this society was desirous of promoting immigration as much as possible, they disapproved of the means at present employed for that purpose, in bringing labourers from the United States and Africa, and suggested that the matter should be taken out of the hands of the Immigration Society." The speaker contended, that, although many planters were without labourers, others had plenty; and that the cause of the high wages must be attributed to the planters, who had enticed the labourers one from another. There had been, it was true, a good many immigrants to this colony, but he was sorry to say that many of them had been deceived: false representations had been made to those in America, and he regretted to see many of them now compelled to beg for their subsistence. Had there been proper representations made, many more would have come, and many who have gone back would have remained. He, Mr. Cowen, would himself undertake to bring, in a very short time, at least 12,000 from America alone; but he should want them properly taken care of when here—he should want schools and places of instruction established: but had this been done? There had been £12,000 sterling spent in procuring emigrants, but no such thing as the grant of any land for the erection of churches or schools, or the offer of any funds towards keeping them up. The planter was not the proper person to be employed in such a cause; he was a suspected party—he was not yet purged from the stamp of the times of slavery. He, Mr. Cowen, would be glad to see the whole working of the immigration system placed entirely under the control of that enlightened minister—Lord John Russell.

The resolution was seconded by Mr. Ireland, and carried unanimously.

The Rev. A. Kennedy moved the fifth resolution, to the effect—"That the evidence taken by the Agricultural and Immigration Society, for

the avowed purpose of representing the state of the labouring population since 1838, was *ex parte* evidence, and did not give a full and fair representation of the state of affairs in this colony." The rev. gentleman stated, that having been once before misrepresented, he now spoke from notes. He contended that the evidence taken was wholly *ex parte*. He admitted, that it was got up with considerable talent—indeed the close proximity in the language of the questions and answers might almost tempt the public to believe the society had the gift of tongues. He had, however, no fault to find with the evidence itself; but he contended it was too limited in its inquiry—the witnesses had all been selected from a class. Why were not more headmen examined? Again, he had to complain of the sealed secrecy with which the evidence had been taken. The hon. gentleman who was the prime mover in the measure, had professed to be desirous of having the inquiry conducted as before a committee of the house of commons; but had he done so? Was the evidence taken with open doors, as in England? Who knew where the Agricultural and Immigration Society ever met? But again, he must be understood as not speaking against the contents of the evidence; he admitted it was all true, but he deprecated the contemptuous manner in which certain parties in this colony had been treated by the society. He saw an attempt made to obtain the official sanction of the governor to the evidence, but the caution and prudence of Sir Henry Macleod, in not having any thing to do with it, could not be too highly applauded.

The resolution was then put, and carried unanimously.

The officers of the society for the ensuing year were then chosen, thanks voted to the chairman, and the meeting separated.

The meeting was numerously and very respectably attended.—*Trinidad Standard*.

#### CAPE OF GOOD HOPE.

From the Patriot.

WE have received Cape papers to the 3rd of July, in which we find reference made to rumours of outrages committed by thieves and vagabonds on the frontier; upon the ground of which the excitable gentry of Graham's town had held a public meeting on the 21st of June, "to take into consideration the present alarming state of the frontier." In answer, however, to the requisition for leave to hold the meeting, the lieutenant-governor, while readily granting leave, took occasion to say, that "his Honour cannot admit that the present state of the frontier renders a meeting necessary for the purposes stated, or that there exists any cause whatever for alarm."

If his honour be well informed on this subject, the resolutions adopted by this meeting in a moment of excitement, must be viewed with regret by every friend of this colony.

This manifestation on the part of the inhabitants of Graham's town the Cape-town Journalist deems particularly unlucky at the present moment, when so many persons were actively engaged in maturing schemes for the encouragement of immigration.

"To all men seeking, or about to seek, their fortunes or a quiet asylum for industry and capital in the British colonies, it is a *procul estote* proclamation. Its language is—Come not near us. We are in the midst of savage murderers, and in the hands of a government blind, deaf, and paralytic."

"If the respectable and responsible inhabitants of Graham's Town and the frontier are convinced on good grounds, that is, on facts fully proved, that these resolutions contain a correct description of the state of the frontier, they must, of course, allow them to be spread over the world uncontradicted, and abide by the consequences. It would be as wicked to quash unfavourable truths, as it is wicked and foolish to publish unfavourable falsehoods. But if, upon due consideration, they feel disposed to believe that these resolutions exhibit a grossly exaggerated picture of the incidental evils to which they are exposed—if they perceive that they are founded on statements known to be false, or on rumours that have no foundation but in the nervous excitement of timid individuals, or that they have sprung from the seeds of party politics—then let them, as quickly as possible, call another meeting, and rigidly exact evidence for every statement made to it. Government has done this, and come to a conclusion directly opposed to the principal statements contained in the resolutions."

The following communication from a correspondent of the *South African Advertiser*, who dates from Port Elizabeth, May 17, 1841, appears to claim the attention of philanthropists in this country. We give it without comment:—

"Port Elizabeth, May 17, 1841.

"In the *Graham's Town Journal* of the 6th instant, we read that a strong representation has been made by the magistrate of that place to his Honour the Lieutenant-governor, to drive over the boundary of the colony all native foreigners found going about without passes. We are, of course, led to conclude, that this alludes to the Fingoes, and that it is in accordance with Ordinance 49, July, 1828. This paper has for years been straining every nerve to bring about a vagrant law. Not having succeeded, they are now trying to persuade the government to be guilty of a most unjust and iniquitous act, fraught with most serious consequences in many respects, as well to themselves as to the colony at large (particularly the sheep farmers), by banishing one of the most useful classes of labourers that was ever brought into Southern Africa—the Fingoes. But not only this—at once to plunge them into the hands of their most inveterate enemies, the Kafirs, from whom they were only rescued in the late Kafir war, and with whom, being a conquered tribe, they were kept in the most abject state of bondage, and who have actually with the friendly tribes of Pato, Congo, and Kama, been acknowledged, as well as by the home government, as colonial subjects of the crown of England. (Vide Notice, 23rd July, 1835, 3rd, 15th, and 29th May, 5th June, 23rd Sept., and 2nd Oct., 1835, and communication to Hintza, 15th April.) Why, you might as well say, banish every Irish and Scotch man out of England. Should these wise men of the East gain their point—which God forbid—sheep farmers, the sooner you sell off your flocks the better. Again I say; banish them, you banish with them the friendly Kafir tribes, which, if placed in their proper position on the frontier, would form a strong barrier, and enable government to withdraw some of our troops. But this would be to you, money graspers, a death-blow. Riches are the god you worship, and you care not at whose expense you acquire them."

"The Fingoes are a tribe whose attachment to each other is such that they are inseparable, and move one party you move all. And woe betide



Port Elizabeth and the shipping interest, as it is solely by them that ships are loaded and unloaded, and at this laborious work you will find them up to their necks in the surf, from day-light to dark. They are well paid; their conduct, since they were brought into the colony, has been the surprise of many; sober, honest, and laborious—and it is to be wondered at how soon they came to know the value of money, to obtain which even the little children you will see going through the streets with bundles of firewood on their heads, for which they get 3d. and 4d.; they bury their money in the ground, and in the neighbourhood where I reside there are many that can turn out from six hundred to one thousand Rds. It was only the other day I read in one of our Graham's Town papers of a Fingo purchasing cattle to the amount of 1600, and he paid for them in silver money. These are the class of people, notwithstanding your constant cry—a want of labour, that you wish to banish from the colony, because you cannot compel them to labour for you at your own price."

## BRAZIL.

Extract of a letter from a correspondent at Rio de Janeiro. —I send a paper of the 29th of May, in which you will find the question argued in the chamber of deputies respecting the equality of civil rights for persons of all colours. This is, I believe, the first time that this question has been mooted, and the subject is likely to become, ere long, a very sore one: for, although it appears that the constitution grants an equality of civil rights to all, without distinction of colour, yet the coloured people are effectually kept out of all offices, except those of porters, beadles, or guards, and none but those who consider themselves genuine whites enjoy even the meanest salaried offices. Before giving you some extracts from the discussion I alluded to. I must premise that the word "cabra" is the most offensive epithet that is applied to mulattos. In Portuguese it signifies also a goat.

One deputy, Dr. Peixoto de Alemea, protested against recruits of the national guard of respectable families being obliged to exercise indiscriminately with the cabras. On the mention of this word a great sensation took place.

Sen. Ottoni and others.—"No, no; all are citizens."

Sen. Andrada Machado.—"All are citizens. I admit no distinction arising from the colour of the skin."

Sen. Ottoni.—"I cannot allow the expression of my noble colleague for the province of Seará to pass without observation. He lamented that the citizens of the town of Sobral should have been obliged to exercise indiscriminately with mulattos. It is not many days since the noble ex-president of Seará, wishing to throw contempt on an individual whom his successor had made commandant of a detachment, called him a mulatto. I abstained from making any observation on that occasion, because it proceeded from the opposite benches, not wishing it to be said that I was accusing them of a desire to treat the people of colour with contempt."

Sen. S. Martino.—"That word is not so offensive in the north."

Sen. Ottoni.—"It is a term of reproach which is used to all the coloured classes, and which men born in Portugal apply to Brazilians, I consider the expression, with the permission of my noble colleague, at least an imprudent one, and one which throws an insult on a large and interesting portion of the population of Brazil. I do not understand what is meant by these distinctions. I only know that the constitution makes no difference between the whitest and persons of the darkest colour. All are equally citizens. Perhaps the constitution was too generous in granting this equality of rights to Africans; for, when it gave it to Portuguese residing in Brazil, it then also comprised the Africans."

Sen. C. Leon.—"That measure was framed to comprehend the subjects of Portugal and its possessions; but this can be considered as including only the establishments on those possessions, such as Benguela, Angola, &c., and not the interior, from whence the slaves come to us."

Sen. Ottoni.—"The favour granted to those born in Portugal was extended to those born in Angola, Benguela, &c.; therefore all such as were born in the latter countries are just as good Brazilians as those born in Oporto or Lisbon, and have the same rights, be their colour what it may. It is, therefore, not well to use such expressions in this assembly."

\* This gentleman is said to own about 300 negros (falsely called *Emanipados*) taken by the British cruisers, of whom he obtained possession by his great influence with every administration, except the last, that of the public spirited Andrada, which possessed too much sterling honesty to be thus trifled with.

## Literary Notice Extraordinary.

(From the Colonial Gazette.)

Proceedings of the General Anti-Slavery Convention, called by the Committee of the British and Foreign Anti-Slavery Society, and held in London from Friday June 12th to Tuesday June 23rd, 1841.

The Second Annual Report of the British and Foreign Anti-Slavery Society, for the Abolition of Slavery and the Slave-trade throughout the world; presented to the General Meeting held in Exeter Hall on Friday, May 14th, 1841.

Of the two publications before us, the *Proceedings of the General Anti-Slavery Convention* is a bulky octavo of nearly six hundred pages, containing a full report of the sittings and subjects discussed at the meeting held in London last summer. The *Second Annual Report* is little more than one-fifth the size of its companion; and describes the proceedings of the Committee of the Anti-Slavery Society during a twelvemonth, ending apparently in May last. As the whole of these proceedings have reference in some way or other to the slave-trade and slavery, this brochure may be held to contain a précis of the history of the subject during the period to which it relates, as well as of the opinions entertained, or professed to be entertained, by official persons both at home and abroad,—that is, according to the interpretation of the Anti-slavery party. One striking feature in both publications is the management of the leaders; how they "beg to suggest" a course of proceeding to the "respectable assembly," and tenderly lead it by the nose. At the same time, it must be admitted that they seem to have reason for this, as when the speakers are left to themselves they generally wander abroad, and utter no small portion of purposeless twaddle; and when an independent motion is introduced, as a section of

the American delegates forced on the question whether females should not be members of the Convention, the discussion is the reverse of advantageous.

The activity and zeal of the Committee are also exceedingly conspicuous in the Report. No sooner is a case of any kind, however remotely connected with slavery, noted, than they are in full cry. Their assumption and interference are not less conspicuous; intruding themselves, and often without preface or notice, upon persons with whom, as being foreigners, they cannot have the slightest relation—from the King of the French down to Mr. Vail, the ambassador to Spain from the United States, whom the deputation learned, in the evening of their arrival at Madrid, "was an inmate of the same hotel with themselves," and pounced upon the next morning. But their endless exhortations to their own government are not the least curious fact which is gleaned from the pages of the Report. No sooner is any kind of case connected with slavery heard of, than they require the government to take it up; no sooner is it taken up, than they urge the minister to more active proceedings; and it is impossible to turn over the pages of this Report, without seeing that a great deal of the time of several of the public offices must be occupied in reading, considering, and replying to these communications. The Society does not always wait for facts; mere suspicion will inflame them. They inferred in April, or rather they guessed from the high price of sugar and the impatience of the public, that something was contemplated with the sugar-duties. Swap they were upon Lord Melbourne with a deputation and memorial, in which they coolly say—

"It is not, and cannot be, a question with them, how far the political interests and commercial policy of this country may seem to require the measure; but whether the great principles of universal justice and benevolence may not be compromised thereby."

They do not confine themselves to what are commonly and properly understood as public matters, but sometimes interfere with the pursuits, and, for aught that they seem to care, with the livelihood, of private individuals. There are certain public companies in England holding mines in South America, the remnants, we believe, of the disastrous speculations that preceded the panic of 1825. It is said, but it is not proved, that slaves are used in working these mines. Independent individuals were, of course, beyond influence, save moral force; but not so, thought the Society, were some officers in the army and navy—

"In connexion with such establishments," they memorialize Lord Palmerston, "gentlemen of the army and navy have been engaged as chief commissioners, directors, or superintendents, to the grief of those most anxious to terminate this inhuman and revolting traffic, and to the great dishonour of their country." And so forth.

"The Committee would therefore respectfully urge upon the government, through your lordship, the necessity of immediately issuing a general and peremptory order, forbidding such engagement in future on the part of any persons holding her Majesty's commission; and marking the practice with the signal displeasure of the Crown."

The arbitrary interference of the suggestion, and the assuming manner of offering it, were, however, too much even for the politeness of Lord Palmerston. It was properly answered—

"I am to state to you in reply, that Lord Palmerston presumes that the gentlemen referred to are officers on the half-pay of the army and navy; and I am to add, that it is not the practice of her Majesty's government to interfere with the private occupations of half-pay officers."

The existence of this *imperium in imperio* is a constitutional anomaly, which, it strikes us, has not attracted sufficient speculation. The Anti-Slavery Society\* is not, like many other societies, devoted to a specific object, affecting the rights or interests of its members as subjects, and probably attainable within a reasonable time, when the union of course dissolves; but the body in question meddles, and that not always courteously, with the proceedings and opinions of foreign states, and proposes to itself the extinction of slavery all over the world—America, Asia, Africa, and Turkey in Europe, if not Russia, Poland, &c.; so that its duration is a very undeterminable matter. Other bodies of persons—as the West Indians—also communicate with the government, and pretty constantly; but they communicate with a particular department, and on special business in which they are practically interested, and with which the government may have interfered by taxing their produce and regulating their industry. Some bodies have a chartered or recognised capacity—as the old East India and African Companies. But the Anti-slavery Society is self-constituted and irresponsible: having no particular business of its own, it has not of necessity any particular department to transact it, but takes upon itself to suggest to or lecture any branch of the government it pleases. The most remarkable point about it, however, is its communications with foreigners; not merely individuals or self-constituted bodies like itself, but with public authorities; sometimes by personal interviews—as with the king of the French and the president of the regency in Spain; sometimes by personal addresses—as that to the president of the United States. It is perfectly true that these communications are merely those of the persons who make them, having no national or public authority whatsoever; their nature also is doubtless understood by the respective authorities to whom they are addressed, and rated by them at their exact importance. The important question is, whether the people, and the more ignorant part of the people, of those countries rightly understand the matter; especially when the public mind is excited by seizure of ships, or any other act of force in connexion with the slave-trade—as is just now the case with part of Germany and the United States.

\* Literally, the Anti-slavery Society is a young society: but this is merely formal—it is a direct successor of the abolition and other societies.

MAPLE SUGAR.—General Chaney Eggleston has the most extensive camp in Ohio, situate in Auburn, Geauga county. His sugar house is furnished with fixtures and apparatus for manufacturing 500 lbs. of sugar per day. A reservoir, capable of containing sixty or eighty barrels, receives the sap, whence it is drawn into iron pans, placed over a large furnace to be boiled down, and transferred again to a large kettle for "sugaring off." 2700 trees have been tapped this year, though the season has not been a favourable one for making sugar. Some seasons he has made as much as 10,000 pounds. The quantity made by him in one season, three or four years ago, brought 1250 dollars.—*Cincinnati Republican*.



THE AMISTAD: THANKS OF THE PEOPLE OF COLOUR  
TO MR. ADAMS.

To the Hon. John Quincy Adams:

SIR—We, the people of colour, residents of the city of Columbus, Ohio, deeply touched with the results of the trial of the Amistad captives, and sensible of the efficiency of your philanthropic efforts in their behalf, desire to express to you the gratitude which we think every humane heart in this native land must feel. We, therefore, assembled to congratulate each other on the joyful event referred to, have

Resolved, That the thanks of this meeting be tendered to the Hon. John Q. Adams, for the example he has set this nation in the deep interest he has manifested for the due administration of justice to the weak and defenceless, and that the secretary of this meeting be directed to forward to the Hon. John Q. Adams this resolution.

D. JENKINS,  
H. JOHNSON, } Committee.  
J. BENNETT,

To the above, Mr. Adams returned the following excellent reply, which deserves to be written in letters of gold. What a contrast it affords to the speeches of Daniel Webster at Alexandria and Richmond!

Washington, April 15th. 1841.

FELLOW CITIZENS,—I have received your letter of the 30th of last month, together with the resolution of your constituent body communicated in it; and I pray you and them to be assured that I never received from any body of men a vote of thanks more grateful to my feelings than yours.

My only regret is, that any effort for the administration of justice, whether to the rich or to the poor, to the feeble or the strong, should be thought to deserve the thanks of any portion of the community. I hope and trust that the day is not far remote when justice will be universally considered as the common right of all, unconfined by any unjust and oppressive distinction of colour or complexion.

Whoever shall contribute to that result will be entitled to my thanks and to yours; and, though I may not live to see the day, he has them, and my prayers for his success in advance. I am, with respect, your friend and fellow-citizen,

JOHN Q. ADAMS.

Messrs. D. Jenkins, H. Johnson, and J. Bennett, committee of the people of colour, residents of the city of Columbus, Ohio.

## POSTSCRIPT.—HOUSE OF COMMONS, OCTOBER 5th, 1841.

MR. HAWES presented a petition from the Committee of the British and Foreign Anti-slavery Society, complaining of the continued existence of slavery and the slave-trade in various parts of the British empire, and praying the House to adopt measures for the immediate and unconditional emancipation of all slaves in each of our possessions; and that, at whatever part of our dominions a slave might land, he might instantly thereby be declared free.

The following is a copy of the petition referred to:—

TO THE HONORABLE THE COMMONS OF THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND, IN PARLIAMENT ASSEMBLED.  
The humble Petition of the Committee of the British and Foreign Anti-slavery Society

SHEWETH,

THAT your petitioners have learnt with deep regret the continued existence of slavery in various atrocious and degrading forms in British India, by which immense masses of their fellow-men and fellow-subjects are held and used as property, contrary to every principle of justice, humanity, and religion.

THAT, in connexion with this system of slavery, an extensive foreign slave-trade is carried on, attended with the usual revolting features of that guilty traffic, by which the natives of Africa, Arabia, and other parts of the East, are surreptitiously introduced into the British territories through the Portuguese settlements of Goa, Diu, and Dumaon, and the native states bordering on the Persian gulf.

THAT a home slave-trade also exists, by which large numbers of free children, the subjects of her Majesty, and their posterity after them, are annually reduced to perpetual bondage, and the system of slavery strengthened and maintained thereby.

THAT there have grown up under this system of slavery organized bands of kidnappers, who carry on their detestable occupation to a great extent, and with great cruelty; and find a ready market for their victims in the chief cities and towns of the country.

THAT your petitioners, convinced from long and painful experience that all attempts to mitigate the system of slavery—to abolish the foreign slave-trade—to limit the victims of the home branch of it—to terminate the practice of kidnapping—and to ameliorate the condition of the slaves in British India, have failed, would entreat your honourable house forthwith to take this great subject into consideration, to adopt such measures as shall secure to the entire slave population of British India their immediate and unconditional emancipation, and to provide that, henceforth every person who shall hereafter touch any portion of British territory, in any part of the world, shall without exception or limitation be *ipso facto* free.

And your petitioners will ever pray, &c.

Signed on behalf of the Committee.

JOHN BEAUMONT, Chairman.

HOUSE OF LORDS.

In pursuance of a motion previously given, Lord Brougham delivered a most lucid, eloquent, and impressive speech on the present state of the law against the slave-trade, in its application to British subjects. It now appears beyond question or doubt, that all parties engaged in mining speculations in the Brazils and Cuba, or in the working of plantations in those countries, being British subjects, and who have personally, or by their agents, become the purchasers of slaves, or of persons intended to be dealt with

as slaves, have incurred the penalty of the law, and are liable to the punishment of transportation for life, or for fourteen years, as the case may be. It appears also, that all British subjects who have advanced or lent money to be used in carrying on the slave-trade, are in the same predicament. We can only glance in our present number at these points. In our next, we hope to present our readers with a correct report of the able argument of the noble lord. The latter part of his lordship's speech was devoted to the horrible atrocities perpetrated in connexion with East India slavery, to which we referred in our number of the 25th August last. We were much gratified to find that his lordship, in proposing a remedy for these frightful evils, observed, "Their lordships might be assured, that, as long as it was possible to hold human beings in a state of slavery, the dealing in slaves would never be put down, and atrocities like these would, in one shape or other, continue to exist."

We perceive that Mr. Alexander has published, in an enlarged form, the *Observations* on a recent article in the *Edinburgh Review* which appeared in our columns.

IMPOSITIONS ON EMIGRANTS.—We find by a Jamaica paper, the *Cornwall Chronicle*, that emigration agents in England have propagated the statement, that common labourers would be sure of earning in that island *ten shillings sterling per day*! Such is the power of money upon emigration agents!

CHANGE OF SYSTEM IN THE WEST INDIES.—A writer in the *Guiana Chronicle*, recommends to the colonists the following change in the system of sugar cultivation. We should be happy to know that such excellent counsel was universally adopted.—"Our advice to you is, keep your manufactories, let your managers be your factors, divide your large properties into middle-sized farms, lease them to industrious peasants, and let them keep up the cane-fields and the drainage. This will give them an interest in the soil, raise them in their own estimation, and induce them to work at all hours. They would bring their canes to your manufactory, pay you for making them into sugar, settle with you for their lands, and pocket the difference, which would be more or less according to their exertions. We are sanguine of its success, more especially with American, German, and other immigrants; it would place them in a more respectable sphere than working, like helots, in gangs on estates, with no interest in what they do. Every farm must have its homestead, with its neat farm-house, and labourers' cottages; this would be far preferable to seeing the labourers squatting on slips of land, and cultivating nothing exportable. They would then contribute to the keeping up of the staple products, at the same time they would not neglect their provision cultivation. Thus would all parties be benefited, and a middle order (so necessary to the well being of society) be encouraged."

THE BARBADOS POLICE.—The rural portion of this body is thus described by the *Barbados Mercury*, a planters' paper. "This section of the force has literally nothing to do, but dress, mount their horses, and ride about from morning till night—it may be, sometimes, to carry a note for the inspector, fetch his papers from town, or perform an errand to some distant parish, to determine the accuracy of a bet, or any other obliging offices."

LIBERIA.—We learn from New York that the letter of the rev. J. Clarke, which appeared lately in this journal, is fully corroborated by accounts received in the United States.

## DONATIONS AND SUBSCRIPTIONS.

The following contributions have been received since our last list was published.

	Don.			Subs.		
	£.	s.	d.	£.	s.	d.
Poole.—William Binns				1	1	0
Plymouth.—James White				0	10	0
Exeter.—Sarah Sparkes	5	0	0			
Cambridge.—Richard Foster, Jun.				1	1	0
Edward Foster				0	10	0
Bury St. Edmund's Auxiliary	10	0	0			
Camphill.—Sarah Wedgwood	20	0	0			
Frenchay.—Elizabeth Tuckett				1	1	0
P. D. Tuckett				1	1	0
Francis Tuckett				1	1	0
Dublin.—A warm friend to the anti-slavery cause	1	0	0			
William Cash	5	0	0			
Leominster.—John Pritchard	3	0	0	2	0	0
Samuel Southall	3	0	0	2	0	0
George Newman				2	0	0
John Southall				1	1	0
Edward P. Southall				2	0	0
Brighton.—Special subscription.—James Carter	1	0	0			
John Carr	1	0	0			
John Glaisyer	1	0	0			
Grover Kemp	1	0	0			
Daniel P. Hack	1	0	0			
Isaac Bass	1	0	0			
William Penfold	1	0	0			
Francis Brown	0	10	0			
Jonathan Unwin	0	10	0			
Rev. J. N. Goulty	0	10	0			
Rev. J. Edwards	0	10	0			
John Horne	0	10	0			
Isaac Sewell	0	10	0			
Sir T. Bloomfield	0	10	0			
Richard Patching	0	5	0			
Anonymous	0	5	0			
Belgium.—Spa. Mrs. Cracroft.	1	0	0			

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